WINONA ECHOES

1941

Thirty-three Timely Messages Delivered at the
FORTY-SEVENTH ANNUAL BIBLE CONFERENCE
WINONA LAKE, INDIANA

MESSAGES BY

Archer E. Anderson
Arthur I. Brown
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James Rayburn
W. B. Riley
Louis T. Talbot
Walter L. Wilson
Lewis Sperry Chafer

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Winona Echoes
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CONTENTS

	TITLE	PAGE
I	Manifesting Christ *Archer E. Anderson*	11
II	God's First Word to Christians *Archer E. Anderson*	17
III	Bible High-lights *Arthur I. Brown*	21
IV	The Question of Where a Christian Should Live *Roy L. Brown*	31
V	Evangelize to a Finish *Mrs. Charles E. Cowman*	43
VI	A Business Man Looks at His Bible *Earle Eavey*	53
VII	Needed — A Prophet *Vance Havner*	61
VIII	The Modern Message of Amos *Vance Havner*	65
XI	Without Fightings, Within Fears — Nevertheless God *Henry Hepburn*	71
X	Three Great Questions of Passion Week, and Greater *J. A. Huffman*	79
XI	"Thou Art My Battle Ax" *Bob Ingersoll*	85
XII	Christ's Intercessory Prayer *H. A. Ironside*	91
XIII	The Crucifixion *Bob Jones, Jr.*	95
XIV	Christ The Final Answer *Harold C. Mason*	101
XV	Liquor and Our National Defense *Sam Morris*	105
XVI	The Great Missionary Message of the Book of Jonah *Alva J. McClain*	111
XVII	The Fourth Watch of the Night *R. E. Neighbour*	117
XVIII	After the Second World War — What? *Dame Christabel Pankhurst*	123

XIX Progressive Sanctification Through the Indwelling Holy Spirit....129
Ruth Paxson

XX A Dream of Peace....136
A. C. Norton

XXI Christ an Agitator....137
James Rayburn

XXII A Standardized Ministry....141
W. B. Riley

XXIII The Preacher and the Perils of War....147
W. B. Riley

XXIV If Christ Should Not Return — What Then?....159
Louis T. Talbot

XXV Romans Reveals The Father....169
W. L. Wilson

XXVI The Father Is The Judge....171
W. L. Wilson

XXVII The Father Reveals His Wrath....175
W. L. Wilson

XXVIII The Father Gives Righteousness....179
W. L. Wilson

XXIX The Father Justifies....183
W. L. Wilson

XXX The Father Sent The Son....185
W. L. Wilson

XXXI The Father Commendeth His Love....187
W. L. Wilson

XXXII The Father Trims The Tree....189
W. L. Wilson

XXXIII What the Early Church Believed About Prophecy....191
Lewis Sperry Chafer

Manifesting Christ

An exposition of Phil. 1:9-30

By DR. ARCHER E. ANDERSON
Pastor, First Presbyterian Church, Duluth, Minn.

THE Word of God is replete with exhortations to Christians to manifest the Lord in their daily life. "Let your light so shine before men that they may see your good works, and glorify your father which is in heaven." "For so is the will of God that with well doing ye may put to silence the ignorance of foolish men." "I will show thee my faith by my works." "Ye are our epistle written in our hearts, known and read of all men." These are but a few of the ways by which the Word of God commands believers to show forth the virtues of Christ.

The person who receives the Lord Jesus as his Saviour becomes the temple of the living God. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" Just as God entered the tabernacle upon its completion and made it His dwelling place among men, so God enters the heart of each believer and makes that heart His dwelling place among men today. As the glory of God filled the tabernacle and became manifest to all who beheld that ancient tent, so the glory of God should fill His temple (the heart of all believers) and be manifest to all who behold the life of Christians.

One might ask how this manifestation of the Lord is accomplished in the life of believers today. The answer will be found in Phil. 2:9-30:

The Lord is Manifested by the Transformed Character of His Children. (Verses 9-11).

If any man is in Christ he is a new creation. A new life, even Christ, has been planted within him by the new birth. Formerly a stranger to God, the one who believes in the Lord Jesus has become a child of God. This new creation bears the likeness of God who begets it. Godless men, through faith in the Lord Jesus, become God-like men. As their hearts are transformed into temples of the living God, so their lives are transformed by the indwelling Christ.

The first evidence of this transformation is the shedding abroad of the love of God in their hearts (Rom. 5:5). Love is the first evidence of the fruit of the Spirit (Gal. 5:22). It is also the first expression of the transformed character of believers as described in Phil. 2:9-11, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment."

"That your love may abound." This is nothing less than a prayer that the love of God which is shed abroad in the hearts of all believers

(Rom. 5:5) should become the dominant factor in their lives. We are commended to love God, to love the brethren, and to love our neighbors (Matt. 22:37-39; John 15:17). This love is to be our master passion. It impels us to yield happy obedience to our Lord, to seek by all means the edification of our brethren, and to evangelize the world. When the love of Christ truly constrains us it impels us to lay aside every weight and the sin that so easily besets us, and to seek in all things to be well-pleasing to God.

According to II Cor. 5:14-15, the constraining love of Christ dominates our hearts when we contemplate the Cross of Christ. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." In the presence of Calvary our hearts are melted by the love of God for us. We realize that He died for us and therefore we must live for Him. As we contemplate the universality of His provision for all men, we comprehend their need of the Gospel. The Cross, emblem of that finished work of Christ that secured our salvation, becomes the final proof of the need of all men to know Christ. If He died for them it is because they are lost. When this fact grips our hearts we begin to share the compassion of Christ for a lost world. The more we share that compassion, the more earnestly will we strive to evangelize this lost world. If that love abounds more and more, we can come to share the experience of Paul described in Rom. 9:1-3, and of Moses in Ex. 32:32. These men become so dominated by the love of Christ that they could wish themselves accursed from Christ if that would achieve the salvation of their race. When we stand in the white light of such love, we become ashamed of our lack, and, with perfect repentance, pray that our love may truly abound yet more and more.

"That ye may approve things that are excellent." It is not easy for us as Christians to accurately evaluate things. We are deceived by that which glitters, yet is not gold. Our vision is so indistinct that we are often led to give major emphasis to the present value of things rather than to their eternal value. The Holy Spirit has given us in this text a measuring rod by which we can test the merit of all things and approve such as are excellent. The word "excellent" is a translation of a compound Greek word that literally means "carry through." Only such things as will endure, carry through, are excellent.

Only one life
'Twill soon be past,
That which is done
For Christ, will last.

"That ye may be sincere and without offence till the day of Christ." "Sincere" is the translation of another Greek word that means "sun-tested." How often in the plazas of Central America have we sun-tested bits of weaving before we purchased them. Held up to the sun, the thoroughness of the weaving is immediately revealed. Broken threads, filler, used to cover up a failure of workmanship, become apparent in the light of the sun. In like manner, the apostle exhorts us to test our lives against the brightness of the sun-rise of Christ, His glorious return. Our life is like a weaving of threads of devotion, consecration, service, daily living. If we examine the weaving in the light of our Lord's return, we will discover wherein the threads are broken or frayed, wherein our life is weakened by some "filler" that we have used to cover up our lack. The Holy Spirit commends us to test our lives with the light of the day of Christ. Wise Christians will heed the injunction, repair the broken threads, and live each day in the light of eternity. Such Christians will truly be without offense.

"Being filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God." This is none other than the fruit of the Spirit described in Gal. 5:22-24. Such as produce that fruit in their daily life are truly transformed. They live above the law. They manifest Christ.

The Lord is Manifested by the Transformed Ministry of His Servants, (verses 12-21.)

The supreme motive that leads to all true service for Christ is expressed in verses 20-21. It is based upon the decision that "to me to live is Christ." It is expressed in the earnest purpose that "Christ shall be magnified in my body, whether it be by life or by death."

God's first word to Christians (see accompanying article) is the plea to all to "present their bodies a living sacrifice, holy and acceptable unto God" (Romans 12:1-2). Redeemed in the blood of Christ, possessors of eternal life by His matchless grace, we who name the Name of Christ are no longer our own. We are bought with a price. Therefore we are to yield ourselves unto God as servants of righteousness. As we have become His children through faith in the Lord Jesus, we are to be His servants through our yieldedness and obedience to our blessed Lord.

How significant is His title, Lord. It expresses His inherent deity. It also expresses His lordship over our life. He who saved us is to master us. We who have come to realize our need of salvation and in simple faith have turned to Christ are to be reminded continually that we belong to Him. We are to "crown Him Lord of all," remembering that unless He be Lord of *all*, He is not Lord at all.

With our hearts firmly resolved that for us to live is Christ, we rise above the tests of life. Without discounting their severity, "bonds in Christ" we learn to rejoice because "the things that have happened unto us have fallen out rather unto the furtherance of the Gospel." We become more than conquerors in all these things. We rise above the discouragement that comes to us through the insincerity of others. We are not embittered. Our vision is not impaired when others "suppose to add affliction to our bonds." We seek only the glory of God, and learn to rejoice that "whether in pretense or in truth, Christ is preached." We are truly "set for the defense of the gospel."

Such service truly manifests the Lord. It is born of a true love for Him. It seeks not its own glory or advantage, but only that the Lord be magnified in us. Christ is the center and the circumference of such a life. Christ is our Saviour. Christ is our Lord. Christ is the object of our love and the subject of our testimony. We lose ourselves in Him and find ourselves for Him. He is magnified in us and revealed through us.

The Lord is Manifested in the Transformed Fellowship of His Family — (verses 22-30).

Nowhere in Scripture is there a more touching manifestation of the true fellowship of believers than in these verses that reveal the love of Paul for his brethren in the church. An aged man, prisoner of Rome, yearning to depart and be with Christ, Paul chooses rather to abide in the flesh because it is needful for other Christians. He is willing to endure further testings, to bear his chains, to abide in the flesh in order that he may bring further blessing to a people who already owed their salvation to him. Greater love could not be known. This is truly the transformed fellowship that reveals the Lord.

How necessary Christians are to each other! How constantly Satan seeks to destroy their fellowship and disrupt that unity of the Spirit which is the bond of peace! How zealously we should guard our own hearts, as well as our tongues, lest we give Satan the advantage over us! In a world that is torn by hatred and jealousy, the redeemed of the Lord should love one another as Paul loved the church at Philippi, and demonstrates to the world that blessed tie that binds our hearts in Christian love. Our Lord Himself said that as we live in this transformed fellowship we prove to the world that He is truly sent of God. (John 17:21.) Without doubt the ineffectiveness of our testimony for Christ, and our lack of power in this day of need can be traced to a lack of this transformed fellowship within the family of God. We must learn again that there is but one body — the body of Christ — and every member of that body is indispensable to every other part. United

in one purpose, "standing fast in one spirit, with one mind, striving together (not with each other) for the faith of the gospel," we can make Christ known today. Undaunted by our adversaries, undismayed when we discover that "to us it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake," we can be victorious in our conflict, and the Lord can be seen in us.

"To know Christ, and to make Him known." This is a Christian motto and succinctly states the message of Philippians one. To know Him, "being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Christ!" To make Him known, "To me to live is Christ!" This is at once our sacred privilege and our sacred responsibility.

God's First Word to Christians

An exposition of Rom. 12:1-2

By DR. ARCHER E. ANDERSON
Pastor, First Presbyterian Church, Duluth, Minn.

GOD'S first word to Christians sets forth the principle upon which all spiritual development depends. Without it, no child of God can "walk worthy of the vocation with which he is called." It is the basis upon which all true service rests. It is the secret of fellowship with the Lord. It produces the one true motive for all witnessing. Without it, the child of God lapses into spiritual sterility. When he is obedient to it, the Christian grows in grace and usefulness. The word is found in our text, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

It is most important that we notice that this word is directed to Christians, "brethren." Until a man is born again, through faith in the Lord Jesus, he cannot offer any acceptable sacrifice to God. As soon as he receives God's gift of eternal life in His Son, he should heed this most earnest appeal to yield himself to God, and his members as instruments of righteousness. Having been redeemed in the blood of Christ, he is no longer his own. He is bought with a price — and should glorify God in all things.

It is almost unthinkable that God should need to implore any of His children to yield themselves to Him. Yet such is the truth expressed in our text. It is God who beseeches, through His servant Paul, that we present our bodies in living sacrifice to Him. "Beseech" is the verbal form of the word used in the New Testament to speak of the Holy Spirit our "Comforter," and of Christ, our "Advocate" (paraclete). It is as though the entire ministry of the Lord in heaven and of the Spirit in the believer is focussed on this plea that the believer present himself to God.

The basis of this plea is the very heart of God. "I beseech you, therefore, brethren, by the mercies of God." There are two words used in the New Testament to speak of mercy. The one used in our text is the Greek word for the very seat of the affections, what we mean in English when we speak of the heart. This appeal to Christians, God's first word to them, comes through the very heart of God.

Because He loves us, because He longs to bless us, because He would pour upon us all of the riches of His grace, He beseeches us to present our bodies to Him, a living sacrifice. He knows that such yieldedness brings us to the place where He can truly bless us.

The decision which God urges upon Christians as His first word to them is a once-for-all decision. It is comparable to the decision to accept Christ. Both are irrevocable. The tense of the verb "present" reveals that God is asking believers to enlist once-and-for-all as servants of the Lord. It might be likened to an enlistment in an army. The soldier enlists but once for his term of service. Then he daily fulfills the implications of that enlistment. Even so the believer is to present himself to God once-for-all, and then live out the implications of the presentation in his daily life.

How practical is the Word of God. It does not ask believers to present our souls to the Lord. It asks for our bodies. All would offer their souls because such an offering would be rather vague. We do not know what our souls are. But the Lord asks for our bodies. We know what they are. When we give them to the Lord as living sacrifices we have given Him our all. Nothing less will do. Unless Jesus be Lord of *all* He is not Lord at all.

This sacrifice is our reasonable way to worship and serve our Lord. Without it, ours would be lip-service, an empty thing. Until we make this sacrifice we are living in disobedience to the Lord. It is the first step that every Christian should take, one that he should be only too glad to take. The wonder of it is not that God should demand such a sacrifice, but rather that He should tell us that such a sacrifice is acceptable to Him, a holy thing. If this grips our hearts we will discover the joy that comes from being well-pleasing unto God.

The implications of this decision to yield our bodies to God are twofold: negative and positive. These implications are to be wrought out in our daily life. We are not to be conformed to this world. We are to be transformed by the renewing of our mind.

The average conception of worldliness as held by Christians is very shallow. The separated Christian thinks of worldliness as those things which he no longer practices. Worldliness is an epithet to be hurled at others, rather than a heart-searching word that should bring the most separated Christian to humility and confession before God. Worldliness can be an attitude of heart, as well as the practice of things. It is anything that is cut out after the pattern of this world; be it contentiousness, envying, strife or divisions. It can be stubbornness, the spirit that now worketh in the children of disobedience. It can be many things. Indeed, it is anything that comes between the believer and his Lord. All such things, filthiness of the flesh and of the spirit, are to be removed from the life of the believer. He is not

to be fashioned after the world that is the enemy of his Lord. He is to be patterned after Christ.

The child of God is to be transformed by the renewing of his mind. Regenerated through faith in Christ, yielded to his Lord, enlightened by the Holy Spirit, the Christian is to be transfigured. His life is to be the shining forth of the presence of God. Like the bush in the desert that flamed with the presence of God, the Christian is to be a "bush aglow."

This transformation is described in II Cor. 3:18. "But we all, with open face beholding as in a mirror the glory of the Lord are transfigured into the same image from glory to glory, even as by the Spirit of the Lord." The child of God has been re-created after the image of God. By the surrender of his body to the Lord, that image becomes more and more evident in his daily life. The things of the old nature are put off. The things of the new life in Christ become more and more clearly seen in the believer. Thus the Lord is glorified in His child.

The wonderful result of obedience to this first word of God to a Christian is that he come to experience that good, acceptable and perfect will of God in his daily life. This can only mean that God will lead as many of His children as yield themselves to Him into the full experience of His plan and purpose for them. This is victorious living. There can be no higher goal nor more satisfactory life than this. It is the reward God offers to as many as will heed His first word to Christians.

Bible High-lights

By DR. ARTHUR I. BROWN, M.D., C.M., F.R.C.S.
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"Forever O Lord Thy Word is settled in heaven" is the remarkable statement which flashes before our astonished vision in Psalm 119, verse 89. If this be true, then we have a Book which transcends in an infinite degree all other books which have seen the light of day.

That the Scriptures are of unique and divine origin is not a truth which one must accept by faith alone. It is a demonstrable fact as verifiable as the multiplication table. As we study its pages we find ourselves in the grip of an irresistible conclusion — this is none other than the Word of God.

All that will be attempted in this address is to present a few of the many infallible proofs of its absolute Infallibility. Hundreds of books have been written on this inexhaustible subject.

To those who have been touched by the finger of God it is the best-loved Book in the world; to those who know not God it is the most-hated.

Kings and potentates have sought to destroy it. It has been thrown into the flames. Volume after volume has been burned, but our wonderful God has always been able to defeat the design of Satan and his agents so that some precious copies have been preserved and hidden from the assaults of enemies until the time came when in the Divine plan, they were discovered, copied by slow and loving toil, passed from house to house secretly as priceless treasures, then cast forth as living and fruitful Seed in a barren and needy world.

Men have denounced it as false both in history and science; its ethics, moral and spiritual, have been ridiculed and rejected, but the Book lives on, bringing life and joy and peace to those who accept it.

It is a Book so simple that a child may understand it; so profound that the mightiest intellect has never been able to plumb its depths. So essentially rich is it that it turns every language into which it is translated into a classic. At one moment it is plain narrative, at another all drama and tragedy, climax crashing against climax. What a Book!

Some one has spoken of it in this fashion:

> "Born in the East and clothed in oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes

into the palace to tell the monarch that he is a servant of the Most High and into the cottage to assure the peasant that he is a son of God.

"Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness.

"Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and proud tremble at its warnings, but to the wounded and penitent it has a mother's voice.

"The wilderness and solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn pages. It has woven itself into our dearest dreams; so that love, friendship, sympathy, and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh."

Its modern enemies are no less vicious and subtle than those of an ancient day. The "wisdom of this world" finds nothing but foolishness in the Bible and holds it up to scorn. With an air of supercilious superiority its alleged defects are pointed out and it is relegated to the limbo of myth, superstition and oblivion. But this Book refuses to be buried! It lives and will continue to live "unto the ages of the ages."

An attack typical of many is contained in an article appearing in the St. Paul Daily News as long ago as 1923, by Hendrik Willem Van loon, the well known historian. In reply to a question as "to what extent he regarded the Bible as an inspired word," this is what he wrote in part:

"The Bible is inspired to the same extent that the works of Spinoza and Montaigne and Goethe are inspired . . . Here and there the author of a particular chapter had an honest emotion and showed it in the vision of his writing.

"The greater part of the Old Testament, of course, is as much inspired as a history of early Ohio written at the request of the Ohio State Historical Association. Only that the young man from Ohio trained in modern historical ways, would do his job much better."

This is a frank and blasphemous appraisement which informs us that the Holy Spirit was devoid of wisdom equal to that of a modern school-boy, and therefore, must have made innumerable errors in his historical writing. Notwithstanding the eminence of this writer in the realm of history, the above criticism reveals either gross ignorance of the Bible, or uncontrollable bias against it.

The Bible presents the only accurate history in the world. This can easily be proved and many great scholars and scientists have come to that inescapable conclusion.

Dr. A. H. Sayce, one of the greatest archeologists of the 19th and 20th centuries, uttered his considered and final judgment on this question shortly before his death in 1923. He said:

> "A skeptical attitude towards the records of the Old and New Testaments is today a mark of ignorance or semi-knowledge . . . The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture."

Here are two authorities, one of very moderate accomplishment, the other, one of the world's greatest, and there is no doubt as to the one whose verdict ought to be accepted by an intelligent student.

The amazing discoveries of archeology during the past twenty-five years have vindicated in a remarkable manner the extreme historical accuracy of our beloved Book. To say that the Old Testament is simply a compilation of the religious literature of the Hebrew race without any claim to scientific historical value is to contradict every archeological finding ever made having any bearing on Biblical history.

In every single instance the Bible record is proved true, not even "a jot or a tittle" affected or challenged. There is no time to mention examples of this — they are very numerous and their evidence is final.

In the realm of prophecy, the critic finds small comfort for his rejection of the Bible. There can be no more conclusive proof that the Bible is not of human origin, than the fulfillment of hundreds of Bible prophecies, made hundreds and in some instances, thousands of years before the history they anticipated actually came to pass.

The Bible speaks of the future more accurately than the historian writes of the past. The very fact that we never hear the enemies of the Scriptures attack its prophecies, is proof enough of the impregnable position the Bible occupies in that realm.

The significance of this feature is obvious to the simplest mind. And even God Himself throws down this challenge:

> "I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done" (Isa. 46:9-10).

That the Bible is inspired as to its words is now proven beyond any shadow of doubt. In these Scriptures there are 810,687 words, and when we know that the Holy Spirit carefully selected these words available in the minds of the original writers, we come to this Holy Record with a feeling of intense awe. Surely, we are reading the very Word of God!

The study of Numerics as carried out by the great Russian scholar, Ivan Panin, now in his 86th year, has given to the Christian world one of the most astonishing proofs of God's authorship of the Bible ever known. A new book presenting in brief and readable form some of these facts has just come from the press. It is titled *"Astounding Discoveries" and is written by Karl J. Sabiers, for some years an assistant to Panin. It is absolutely impossible to do anything but accept these findings as infallible proof of verbal inspiration.

Let us consider just one example of many. There are almost innumerable instances of this marvelous design and wisdom on the part of the Author. The one we select is the seventeenth chapter of John's Gospel.

In this familiar section there are 35 features of sevens, — there are seven paragraphs in the Greek, each paragraph has seven sentences, each sentence of course containing words and letters, all multiples of seven. We give a few of the truly "astounding" sevens.

The Greek words in the 49 sentences are 490; letters 2079; vowels 1162, consonants 917; verbs and participles 98; nouns 77; pronouns 126; conjunctions 70; articles and adverbs 70; prepositions 49; Godhead mentioned 91 times; pronouns referring to Jesus 49, nouns relating to God 7.

Consider the paragraphs: the first has words 91, letters 406, sentences 7; the second, words 49, letters 217, sentences 7; the third, words 35, letters 140, sentences 7; the fourth, words 63, letters 259, sentences 7; the fifth, words 70, letters 287, sentences 7; the sixth, words 119, letters 511, sentences 7; the seventh, words 63, letters 259, sentences 7.

But similar wonders appear in every chapter and sentence in the Bible. Our imagination is staggered at the Omniscience of the Author who can accomplish these results with ease. Why, we may ask, did He do it? Obviously, to show that the Book was not written by human genius. Here we have the mind of God revealing itself to our awe-struck vision. Yes, the Bible is God's Book.

The remarkable preservation of the Bible as it has come down to us through many hands, with no single original copy available for examination amazes us. This fact has led the hostile critic to condemn it as necessarily full of mistakes and contradictions. However, the finest scholarship in the world testifies to the fact that not only did God write it supernaturally, but He has supernaturally preserved it.

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Prof. Robert Dick Wilson of Princeton Seminary, one of the greatest intellects of this or any age, was a great authority on the Old Testament — none greater. What does he say? Listen:

> "You may be absolutely sure that we have the text, substantially, of the Old Testament that Christ and the apostles had and that was in existence from the beginning."

Westcott and Hort are of equal authority on the New Testament. Let them speak:

> "If comparative trivialities such as changes of order, the insertion or omission of the article . . . and the like, are set aside, the words in our opinion still subject to doubt, can hardly amount to more than a thousandth part."

Surely God has watched over His Book!

Modern science has approached the Book, diagnosed it, dissected it, and sought to bring it into disrepute. Of all the tests the scientific is the most searching and here, if anywhere, we would expect the Bible to manifest its weakness.

No one claims that the Bible is a scientific textbook. But we do claim that it is the only scientific Book in the world, because God wrote it. When we see that about 3125 times — 2600 times in the Old Testament, and 525 times in the New — the Book claims for itself that it records the actual "words" of God, — it makes a bold challenge to its traducers to prove it in error. The passages which read like Jer. 1:9 are very numerous:

> "Behold, I have put my WORDS in thy mouth."

If this is true, and our conception of God is correct that He alone knows all science, then we would expect the absence of any scientific errors, notwithstanding that the actual scribes wrote in a day of scientific ignorance.

And what do we find? There are references to the facts of geology, astronomy, natural philosophy, entomology, ethnology, comparative anatomy and chemistry. Yet, in all these no scientific mistake has ever been found. Who, if not God, kept the writers from introducing the current errors of their day and generations?

These errors abound in all other sacred books. Take a few examples. The "Visnu Purana" speaking of our earth, informs us that there are seven seas surrounding seven continents, the seas filled with salt water, sweet water, wine, clarified butter, curds, milk, and fresh water. In the very center of the earth there is a golden mountain, surrounded by 60,000 hills of gold; also a mountain called Vaira, composed of one solid diamond 700 miles high!

The "Upanishad" teaches that the human body has 101 arteries from the heart, one of which goes to the top of the head, and all are filled with air!

The "Puranas" speak of the sun and moon as being living gods. The sun is represented as a golden deity borne in a chariot by seven ruddy horses. He has two children. The moon is a deity in a chariot drawn by ten horses. And so it goes, — ridiculous and absurd statements, — nothing approaching which is ever found in God's Book. The only explanation is that it was written by God and not by man.

Notwithstanding all this proof of its scientific accuracy, science has laughed it out of court. A self-elected scholarship has pronounced it out of date. Again and again its funeral services have been held. Kind and condescending eulogiums have been uttered over its past history and good intent. A very respectable funeral procession has been organized. It has been lowered tenderly into its grave with considerate hands. "Requiescat in pace" has been solemnly pronounced over the coffin, but before the first shovel-full of gravel strikes the lid, the Bible is up and out of its grave, finding its way into the walks of life and into the hearts of men. It rises like a veritable Phoenix from the fires more virile and active than ever. It is God's Book!

There is not time even to enumerate the really astonishing instances of scientific statement. But some of them come to our mind as we recall with admiration and awe how they antedate by many centuries the most stupendous discoveries of modern times.

The Bible teaches that the earth is round, poised in space, unsupported by foundations. Egyptian literature and other sacred books of a bygone day taught that the earth is flat, and supported on the backs of elephants and other animals. In Jer. 31:37, God virtually says that if foundations holding up the earth can be found, His promises to Israel are annulled; in other words, He is proven a liar!

The number of the stars in the Bible is innumerable — Jer. 33:22 — and this has just dawned on the minds of our eminent astronomers. How did Jeremiah, without aid of telescope, make this great discovery? Hipparchus, who lived 150 B.C., counted the stars and there were just 1026! He was a great astronomer in that day. Ptolemy came 300 years later and showed Hipparchus to be wrong. There were 1056 stars in the heavens! But Jeremiah writes: "The host of heaven cannot be numbered." God hath spoken!

The vocal power of light rays is suggested in Ps. 65:8 — "Thou makest the outgoings of the morning and evening to sing." And in Job 38:7 we read: "The morning stars sang together."

It has taken us a long time to find the truth of this. I quote from a newspaper item:

> "The beams of Venus were picked up tonight from the eyepiece of a telescope by a photoelectric cell, amplified into a microphone, and broadcast over a radio net-work. The sound resembled that of a sustained high note from a violin."

Nahum seems to have been given a vision of our modern automobiles. He writes, Nahum 2:3-4: "The chariots flash with steel in the day of His preparation . . . The chariots rage in the streets; they rush to and fro in the broadways (literally, jostle one another,) the appearance of them is like torches; they run like the lightnings."

Did Isaiah have a vision of airplanes? It would appear that he did when we read in chapter 31, verse 5:

> "As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it."

It is a well known fact that the city of Jerusalem was not destroyed by the Turks in 1917 because of the presence of many allied planes flying over the city.

What did Isaiah see in Isa. 60:8:

> "Who are these that fly as a cloud and as the doves to their windows?"

It looks as if he must have gazed on a squadron of planes and saw them entering their hangers.

The marvel of radio communication seems to be mentioned in Job 38:35:

> "Canst thou send out lightnings (electrical emanations or waves), that they may go and speak unto thee, Here we are?"

In 1629 A.D., Sir William Harvey discovered the circulation of the blood and brought to the world the startling fact that the life principle was in the blood and not in the air. But this was told by Moses in Leviticus 17 many centuries ago. Read verses 11 and 14 of the 17th chapter:

> "The life principle of the body is in the blood."

The Bible was not written, however, primarily to teach science. The above references are simply incidental to other great truths which we find there. There is one great objective—one supreme theme. That theme is not Israel; it is not even the Church. The one great theme towards which it moves through history and prophecy, through figure and symbol, through dignified prose and musical song, is our Lord Jesus Christ.

The Bible presents Him in His person, work, present office and coming glories. He is set before us in hundreds of forms and the names given Him by the Holy Spirit reveal much. We read of Him as the Child born, the Son given, the Counsellor, the mighty God, Prince of Peace, Everlasting Father, Lily of the Valley, Rose of Sharon, the One altogether lovely, the Chief among ten thousand. He is the Branch, the Lord, our Righteousness, the Lord's Fellow, the Burnt Offering, the Peace Offering, the Sin Offering, the Trespass Offering, the Sum of God's Thoughts, Son of Abraham, Son of David, Son of

Mary, Son of Man, God the Son, Son of God, King of the Jews, King of Israel, King of kings and Lord of lords, the Beginning and the Ending, the Light of the World, the Bread of Life, the Good Shepherd, the Great Shepherd, the Chief Shepherd, the Sin Bearer, our Great God and Saviour Jesus Christ and more than 500 other names!

Truly, as the late Dr. Haldeman of sainted memory said:

> "Take Christ out of the Bible and we have a harp without a player, a song without a singer, a palace with all the doors locked. Put Christ into the Bible and the harp strings are smitten with a master hand; a voice of song is heard as when a lark sings from the midst of dew-wet grasses soaring aloft to meet the coming dawn; all the doors of the palace are swung wide open and you may pass from room to room, down all the ivory galleries of the King beholding portrait and landscape, beauty and truth; you will have a scarlet thread, the crimson of the blood, that will lead you through the infinite treasures of royal grace along the winding ways of Redemption and glory."

Yes, it is true that the only Key which can unlock the door of this Treasure-house is the Lord Jesus Christ. Have *you* found the key? Without it you will find nothing which will hold you and transform you.

After all, the most arresting proof of the Bible's infallibility is its amazing transforming power. It is the only Book which can transmute sin into righteousness and change a sinner into a saint.

No great piece of human literature, no profound treatise of a learned scientist will give guidance through life and comfort in death. When we stand by an open grave as the clods of earth fall on the coffin which contains the dead form of one who was much loved and now is silent in death, we do not look for solace to the words of man but to the Word of God. This Word turns the night of weeping into a morning of joy and bids us hope for a glorious resurrection. We listen to the music of our Saviour's voice as He gently calls: "Come unto me all ye that labor and are heavy laden and I will give you rest."

In the 9th chapter of John's Gospel is the story of the young man born blind and healed by the touch of God's power. We read of the great change in this heroic figure — because he was just that — and we are aware of his new-found courage as his inquisitors come the second time to give him the "third degree."

As they persist in their questioning he looks them squarely in the eye and says: "Is it that you want to become His disciples?" What a question from a lowly outcast to the rulers who could and did excommunicate this poor boy! They replied that they knew Moses but they knew not "this man," and that the healed one was "altogether born in sin. — We know this man is a sinner."

Listen to his answer:

> "Whether he is a sinner I know not; ONE thing I KNOW, that, whereas I was blind now I see. And, herein is the marvel, that ye know not whence He is and yet He opened mine eyes . . . Since the world began it was never heard that anyone opened the eyes of a man born blind. IF THIS MAN WERE NOT FROM GOD HE COULD DO NOTHING."

And so we say, "If this Book is not from God it can do nothing. But it does EVERYTHING. If we could listen to those who would testify to its efficacy, they would come trooping from all walks of life, from haunts of vice, from slimy gutters, from places with a more respectable exterior but with a more revolting interior; they would come from superstition and tradition, from heathenism and paganism, and on their faces would be the light which reflects the Throne of God. And we would hear them say: "One thing we know that whereas we were blind now we see. We were blind in sin, but we took this Book, and in it we found the Lord Jesus Christ — *now we see!* If this Book is not from God it could do nothing!"

No wonder Parker says:

> "The sun never sets on its gleaming page; it goes to the castle of the king and to the cottage of the peasant; it colors the talk of the street and is woven into the web of universal literature. This Book consoles us in our grief, rebukes our baseness, gives new ideals to our conscience, and the aching head finds a softer pillow while the Bible lies underneath.
>
> "This Book blesses us when we are born, gives names to half Christendom, adds sanctity to the marriage tie, and writes an inscription of hope on the graves of our dead."

Yes, here is the Book which tells us the Good News of Jesus the Christ, Redeemer and Saviour of the world, "the Child born, the Son given, the everlasting Father, the Prince of Peace." Is He yours today? He waits for your call. LET HIM IN!

The Question of Where a Christian Should Live

By MR. ROY L. BROWN

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(Note: This message was illustrated by means of a chart.)

IF SOMEONE were to ask us where we live, the answer for most of us would be comparatively easy. We would say number so and so on such and such a street in some city or town, or give a certain rural delivery box number. That might be the address to which we would have our mail delivered, but it might not be where we really live. Our address may be vastly different from the place where we live. Two neighbors may occupy adjoining houses or connecting farms as far as geographic location is concerned, but in reality they may be living thousands of miles apart. Geographic location does not necessarily determine where we really live. Several people could be seated in the same room, but if each were given a morning newspaper, we would probably discover that each would be living in an entirely different world from the other. This would be determined by observing to which section of the paper each eye turned first, thus indicating the thing of greatest importance and interest to him. One person would probably turn immediately to the financial page for market quotations and other reports. This would reveal that in reality he was living in the financial world, for that occupied the center of his attention. Another would turn to the society page and scan the news of social functions, distinguished visitors, and entertainment programs. This would reveal that his proper address would be the social world. Another, by turning to the sporting section with its reports of various games, races, fights, and comments, would reveal that his address could be designated as the sporting world. Some might even turn to the comic section and reveal that they are still living in the "funny" world. We identify ourselves with this or that world by the things that occupy our interest and attention.

We reveal our real address by our attitude toward certain self chosen interests. Some one has said that most lives can be properly represented by the stories of an ordinary dwelling house. Most of our houses are composed of about three stories, the basement, located pretty well underground; the first floor or the main floor, composed of the living room and the dining room; and the upper floor, made up of bedrooms and closets. Every life can be properly represented by one or the other of those stories. Some people seem to be content to live in

the basement of life. On this lower plane the atmosphere is not quite as clear and there is liable to be a little more dust and a few more cobwebs. They are content with basement life with its appetites and passions. Others live on the main floor, the street floor. Their lives are all taken up with the material things of life in the endless grind of business and social activity. They live only for the things of time. They do not have much time to spend upstairs on the higher plane where the atmosphere is clearer and the vision a little farther flung. There everything is not computed on the adding machine or on the social register of the world. There you will find some prayer closets that bring you a little closer to God. Which floor are you living on?

There is an epitaph written after the name of a character in the Old Testament that I think is one of the finest on record, "He found a place close by God." What a record to have inscribed over one's life. There is another one, however, in the New Testament that would probably be a little more appropriate for most of our experiences. It is this, "He followed afar off." Which is true in your case and in mine? Have we like Moses found that place close by God, or have we like Peter been guilty of following afar off? One of the saddest verses, I think, in the record of the life of Absalom, the son of David, is found in II Samuel 14:28, "So Absalom dwelt two full years in Jerusalem, and saw not the king's face." Think of it. He was the son of the king and lived in the kingdom, and yet he did not see his father's face for two years. What was the reason? There was rebellion in his heart and sin in his life, and he was out of fellowship with his own father. How long has it been since you saw your Father's face? Judicially, of course, we are sons of God, having been made nigh by the blood of Christ, but are we in fellowship with God experimentally? We belong to the family of God, but are we out of communion with our loving Heavenly Father?

In the New Testament we have the record of a certain man who had two sons. We usually call it the story of the prodigal son, but it seems that there are just as many lessons to be learned from the life of the son who stayed at home as there are from the one who went away. You will remember that when the father welcomed home the son who had been away, the son who had remained at home made a complaint and angrily said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends." Then we have the meaningful and appropriate reply of the father, "Son, thou art ever with me, and all that I have is thine." Everything that was left on the farm belonged to him, and the father was there all the time to help him enjoy it. What was the trouble with the son who

had remained at home? The same thing that is wrong with many of our experiences today. We have been living like servants instead of as sons. We are members of the family but are not enjoying the privileges that are ours in Christ. We are not in fellowship with our Father. How few of us are appropriating unto ourselves the possessions that are really ours in Christ. We have been "blessed with all spiritual blessings in heavenly places in Christ," and yet we are groveling around in the muck and mire of the sin-cursed world. We are away from our place in the Father's house and out of fellowship with Him. We are living down among the pigs instead of in the parlor. We are feeding on husks instead of feasting at the banqueting table of God. We are living down in the basement of life amid the dust and cobwebs of earthly entanglements instead of upstairs in the sunlight and glory of the presence of God. We are living down in the valley with its darkening shadows and discouraging gloom instead of on the mountain peak of continued fellowship and communion with our loving Heavenly Father.

I know of no better method of illustrating the various degrees of experience as lived by different individuals than by examining the experiences of various groups of followers of our Lord while He was here on earth. We find in them the same vast differences in experience and relationship to Him that exist in us today. A brief review of some of the conditions existing in them may be helpful in determining our own personal relationship now.

As we turn to the six circles in the center of our chart, "Where Should a Christian Live?" we see ourselves classified in one or the other of the six circles which reveal the different groups of individuals that were present in the earthly ministry of our Lord.

The night before our Lord's crucifixion He said that the world would see Him no more, and as far as the records go, there was no unregenerate person who ever looked upon Him after He was taken from the cross. Every appearance after His resurrection was to His own and only to His own. The world was to see Him no more until the time when He would come in power and great glory. He appeared on several occasions to various groups, and at each appearance He gave a significant message. Paul tells us in 1 Cor. 15:6 that on one occasion He appeared to five hundred brethren. If they were brethren they were His, for the Word of God never calls men brethren unless they are members of the family of God. Here then we see a group of five hundred believers together at one time with Him. And I have often wondered where these five hundred brethren went and what they did. It may be that all of them served Him faithfully and possibly some of them died as martyrs of His cause. For some strange reason the Spirit of God does not see fit to record very much of the details

of their lives. Every time I think of those five hundred brethren, about whose lives not much was recorded, I am compelled to think of many other groups of five hundred brethren still living today. They have been with the Lord at least once. They went to a meeting some place where they heard the Gospel preached and where they made a decision for Christ. They then appeared before the official board of the church and were baptized and taken into the church. Their names are now on the church roll, but, like this group of five hundred who were with the Lord at least once, that is about all that is recorded of their lives. They have their names on a church roll, but where are they? What service are they rendering for Jesus Christ? What do their lives really amount to for God? They come to church occasionally if it is not too hot or too cold, if company does not come, or if there are no pleasure trips to take or picnics to attend. They are members in good and regular standing, and they would not want their names dropped from the church roll. They still wanted to be counted in with the denominational report. But where are they? Of what value are they to the cause of Christ? Our land is filled with many so-called church rolls of five hundred brethren members in good and regular standing. We dare not say that they are not Christians and we would not say that they are not "God-purchased," but we would say that they are not "God-possessed." There is a vast difference between "God-purchased" and "God-possessed." Jesus Christ does not have the place of pre-eminence in their lives.

There is another group that provides an interesting study as we move into the circle of the "God-empowered life." Before our Lord went away, knowing that His followers would never be able to carry on His work in their own wisdom and strength, He said to them, "tarry in the city of Jerusalem, until ye be endued with power from on high." They were invited to attend the first prayer meeting that was to be held after our Lord was taken away. What a wonderful prayer meeting that would be. The five hundred who loved the Lord would probably be there, and surely they would want to bring all their friends and neighbors. But to our amazement, as we read the record of that prayer meeting, we find that all of the five hundred were not there. Only one hundred and twenty, a quarter or one out of four of those who professed to love the Lord were at the place of prayer. How things have changed these days. When a pastor now announces a prayer meeting, how wonderful it is to know that he can always be assured that all of his members will be in attendance. All of his members will be at the prayer meeting—I can almost see the smile on some faces through the microphone. Oh, the sad picture that we see across the country today! One out of four? One out of ten? One out of twenty-five? One out of a hundred of the member-

ship of our churches is at the place of prayer. And then we wonder what has happened to our church. We do not need to wonder, for the fire has gone out in the power house. The place of prayer is the place of power; the place of power is the place of prayer. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Show me a church with a depleted prayer meeting and I will show you a church that is powerless in the community for Jesus Christ. A church on its knees is a power for God in any community. We wonder sometimes why so many Christians absent themselves from the place of prayer, but we do not need to wonder for there can be only two reasons. I know, of course, that we have a good many excuses, but there can be only two reasons. The first reason is that we do not believe Jesus Christ. He said that where even two or three were gathered in His name, there He would be to bless. We do not believe Him, because if we did we would want to be there to meet Him — unless. Unless what? Unless the other reason for our not attending is true. What is that? That we prefer not to meet Him. I rather think that that is the real reason why so many are finding it very convenient to stay away from prayer meeting. We know that if we attend prayer meeting where the Word of God is opened and taught and where the Spirit of God is present to bless, the carelessness, inconsistency, and sin in our lives is going to be revealed in the light of the Word of God, and we do not like that. The line of easiest resistance is to absent ourselves from prayer meeting and Bible study in order to live carelessly and without conscientious scruples. We can sing some of the songs that we sing until eternity dawns, but they do not mean a thing to us. How many will sing with great fervor, " 'Tis the blessed hour of prayer, when our hearts lowly bend, and we gather with Jesus, our Saviour and friend, oh, how sweet to be there." As we sing every line, we sing a deliberate falsehood. If it were sweet to be there, we would be there. There would be no business deals, no lodge arrangements, or social functions that could keep us away from prayer meeting if we believed that Jesus Christ was to be there to bless our souls, and if we wanted to meet Him and receive that blessing. We will be just where we want to be. If we are not at prayer meeting it is because we do not want to be there.

The next circle in which we are interested is the circle of the "God-prospered life." The Lord, being unable to reach all the towns and villages personally, decides to organize a special committee of willing workers to go out for Him in personal work and do house to house visitation. What a wonderful visitation campaign this is going to be with five hundred brethren to scatter through that country! Well, wait a minute, I am afraid all the 500 will not be willing to go. But, of course, all the hundred and twenty from prayer meet-

ing will be . . . I'm not so sure. Some are willing to turn out even to prayer meeting, they know what the will of God is for them, but they are not willing to go out and live His will seven days a week. Well, how many do you suppose we can have on this committee? Seventy. Only seventy? Yes, one of the greatest needs of the church today outside of a need of more prayer, is a need for those who profess to love the Lord Jesus to be willing to go out and tell others of Him. "Go ye into all the world, and preach the Gospel to every creature." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Our town, our street, our shop, our store, or our next door neighbor is "our Jerusalem," and until we have gone that far with some message for our Lord, we are living in disobedience to His will and command. It is one thing to sing "I Love to Tell the Story," but it is another thing actually to go out and tell it. It is one thing to say, "I'll go where You want me to go," but it is another thing actually to go. The church needs more of this kind of ministry today!

The time comes in the life of our Lord when he calls a small group around Him which He is going to use to set in motion forces that will change history. We are surprised to see the small number that is to constitute this group. Five hundred? No. One hundred twenty? No. Seventy? No. Well, how many? Only twelve. I have wondered why He chose only twelve. I have often wondered what the basis of choice was in the selection of these twelve. In the record of His choosing them, in the Gospel of Mark, there is revealed a little secret that I feel is very significant. Mark states, "He ordained twelve, that they should be with him." He wanted someone to go wherever He went and do whatever He did — someone to walk and talk with Him. He knew that, of all His earthly followers, not many would be willing to occupy that kind of a place. What He knew then He still knows today. He knows just how many of us are willing to occupy that kind of a place with Him. How many of us are willing to take Him with us wherever we go — in our business life, our school life, and our social life. Would you be willing to introduce Him to all of your associates and friends? How many of us would really be willing to lock arms with Jesus Christ and walk one week consistently and continuously with Him? Well, He knows; and I am wondering if the percentage would be any larger than it was 1900 years ago. What a blessed privilege it was to be included in this group of twelve. So many of the experiences of the twelve are worthy of special consideration, but we can only take time to consider one. In fancy I see Him as He is seated around the table with the twelve. The last night that He is to be with them has arrived. There is an expression of sadness on the face of our Lord

that we have not seen before. The disciples notice it, and begin questioning among themselves as to the possible reason for it. Finally they decide to ask Him the reason. I expect you have noticed which one of the twelve it was who questioned the Lord that night. Peter usually was the outspoken one, but now he turns to John and asks him to question the Lord. Why? Because Peter knew that there was one disciple in that group who was living closer to the Lord than any of the others, one who was walking closer with Him and talking things over with Him. "John, you ask Him what the trouble is, will you? I am sure He will tell you." It is John who questioned the Lord, and the reply of Jesus was, "There is one disciple in this group that is not true to Me. There is a traitor present at this table tonight, one who is going to betray Me." Surely not one of His professed followers would betray Him! I hardly need to remind you that it takes a professed follower to betray the Lord, for an outsider cannot betray something of which he knows nothing. The godless crowd of the world cannot betray the Son of God. You cannot betray the secrets of the lodge unless you know what those secrets are. It takes one who professes to be a follower of the Lord Jesus to betray Him, and the sad part of it is that the betrayal of Jesus Christ was not completed when Judas sold Him for 30 pieces of silver, for it has been going on down through the years by many others who profess to love Him. Many profess to be His followers, but they sell Him for less than that for which Judas betrayed Him. Some are betraying Christ for some questionable business deal; others are selling Him for some godless worldly amusement or sinful practice or habit. Some are planting the kiss of approval on His face by joining the church, sending the children to Sunday School, or even by contributing something to His cause, but they never actually accept Him as their own personal Saviour and yield their lives to Him. Jesus Christ does not want the kiss of your approval unless He has you. He is interested in you and not in your mock profession. Upon the Lord's statement that there was one present who would betray Him, the disciples began to inquire as to which one it could possibly be. Each one in self-examination asked the personal question, "Lord, is it I?" Let each one ask the Lord that same question, "Lord, is it I?"

"Someone is betraying the Master today,
Lord, is it I?
Someone is walking a perilous way,
Lord, is it I?
Someone is living in selfish delight,
Someone is turning his face from the light,
Lord, is it I,
Is it I?"

Each one around the table asked that question, and finally Judas spoke. But he changed the expression, and asked, "Rabbi, is it I?" Never once in the Gospel records did Judas call Jesus Christ Lord. He always used another expression, Rabbi. He recognized Christ as a teacher but not as his Lord. The Lord answered Judas, "Thou hast said. That thou doest, do quickly." The record says that Judas went out and it was night. It could be nothing else but night for Judas; and it will be night, the blackness of midnight, for every other individual who sells Jesus Christ and turns his back on the Light of the World.

After Judas left the table and went out into the night, I see the Lord as He started for the garden with the eleven that He has with Him now, the only ones who were close to Him on earth. In a garden sin entered into the world, and now to a garden they go to agonize for sin. Just as they reach the garden the Lord pauses and divides this small group of eleven into two divisions. Three of them are selected to go with Him into the fellowship of prayer. I expect you have noticed which three it was that He selected, the same three who were with Him when the maiden was raised, the same three who were with Him on the mount of Transfiguration, the three who occupied a place of privilege that the others did not know or experience. There were only three to go with Him into the Garden now, the other eight were left just over the brook Kedron. They were just inside, so near the getting-in place. This is the place where so many Christians seem to like to live, very close to the things of the world. May we realize that the closer we live to the world the farther we will be living from Jesus Christ, and the closer we walk with Him the farther away we will be living from the things of the world. We reveal our love for Christ by how far we live from the things of the world. In which of those two groups would you have been included that night in the garden if you had been there? Would you have been with the eight who were to stay so close to the border line, or would you have been with the three who were to go farther with Christ?

"Our Lord is now rejected and by the world disowned,
By the many still neglected, and by the few enthroned."

This was not a chance grouping in the Garden. The disciples had classified themselves by their lives and by their devotion to their Lord. The Lord knew where to place them. Only three moved into the circle of the "God-privileged life" where they could know more of His will and see a fuller manifestation of His power, glory, and deity. These three not only occupied a different position than the eight, but they also had a different duty assigned to them. To the eight the Lord said, "Sit ye here." That is about all that they were good for then, just to sit still. But to the three Jesus said, "Watch and pray." The Lord

knows, as every pastor knows today, those whom He can ask to watch and pray. Not only did these three have a different position and duty, but they also had a different future awaiting them. In this small group of three we find three outstanding church leaders. The preacher at Pentecost was there, two Bishops were there, and the writers of many of the Epistles were there. Their desire to walk close with the Lord was the reason. Most of us would be compelled to pause and think a minute before we could even remember the names of the other eight.

"Nearer still nearer, close to Thy heart
Draw me, my Saviour, so precious Thou art."

I see the officers as they now come to arrest our Lord, and I am so glad that He has three of His own to be with Him to encourage Him and to be of help. But where are the three? Our Lord seems now to be alone. James? He must have been called away on some very important engagement. Peter, He was following afar off, keeping a safe distance in case there should be any disturbance, and stopping with the crowd around the fire to warm himself. When questioned as to his identity, he denied his Lord. I expect that you have noticed that Peter's denial of his Lord did not happen all at once. It was a gradual decline. There were three steps in Peter's experience. Step one, he followed afar off. Step two, he stopped to warm himself at the enemy's fire. Step three, the logical outcome, he denied his Lord. If we wish to keep away from the experience of denying our Lord. maybe we should watch very carefully the steps that precede denial and keep close step with Jesus. Let's be careful of our associations with the enemies of our Lord. Let's not travel around with the Devil's gang and warm ourselves at the Devil's fire of worldly amusements and questionable practices.

"Keep in touch with Jesus, though the path be dim,
Let no cloud or shadow sever you from Him,
Joy or sorrow greet you, friend or foe you meet,
Keep in touch with Jesus, He will keep you sweet."

James is gone and Peter has denied his Lord. Where is John? There he is! He hesitated for just a moment, and then with a decision that is recorded for all eternity and with a determination that should be an encouragement for all time, He turns and follows his Lord. As far as the record goes, he was the only disciple who followed his Lord into the high priest's chamber. He was willing to go all the way, he was willing to lay everything on the altar. In spite of possible opposition and regardless of possible persecution, John, by his actions, said to his Lord that day, "I'll go where You want me to go, dear Lord, I'll be what You want me to be." There was one who was

willing to go all the way with Jesus Christ! There was one who was willing to move from the outside circle of the "God-purchased life" into that very inside circle of a "God-possessed life." What a place to occupy! I do not believe that John ever regretted the decision that he made that day. From the cross, Jesus said to him, "John, you have been faithful to Me and I know that I can trust you anywhere. I wish you would take care of My Mother while I am away. Woman, this will be your son now. He will look after your interest for he has looked after Mine. He has been faithful to Me. John, your Mother." A few years later, now in exile on the Isle of Patmos because of his devotion to his Lord and for the witness of His Word, John hears his name being called. It was John, the one disciple who had been true to his Lord, to whom Jesus revealed the entire closing book of the Canon of Scripture, the book of the revelation of Jesus Christ. What a reward for faithfulness! I do not believe that John was ever sorry for his decision to be true to Christ.

"God has His best things for the few that dare to stand the test,
He has His second choice for those who will not have His best."

That is what I mean when I ask you, "Where do you really live?" Every one of our lives can be properly represented by the groups living in one or the other of these circles. Some like the five hundred group, which is represented by the larger arrow drawn from the left-hand side of the chart and moving into the outside circle of a "God-purchased life." They live on the plane of redemption. They are willing to accept Christ as their own personal Saviour, to believe the Gospel, to join the church, and to have their names on the church roll as members in good and regular standing, but that is about as far as they ever get in their Christian experience. They have little or no time for prayer meeting, Bible study, church work, or visitation. They have no desire for a closer fellowship, walk, and communion with their Lord. They are satisfied just to be saved. The next arrow on the chart represents those who like the hundred and twenty wish to know the will of God and desire to move into the circle of the "God-empowered life" and live on the plane of a better preparation to obey His will. The third arrow reduces that number considerably, for not many want to move into the circle represented by the seventy, the "God-prospered life." These are willing to go out and actually work for him and obey His commission to carry the good news of salvation to those around them. When we come to the next arrow, how much smaller it becomes. It represents those who, like the twelve, have a desire to be chosen by God and have a will to move into the "God-planned life," to live on the higher plane of separation. It is a separation unto God and from some of the things of the world. The next arrow represents those who, like the three, wish to share in a

still closer walk with Him. They desire to move into the still smaller circle of a "God-privileged life," to live on that still higher plane of a more definite revelation of Him and His will for them. Oh, how many of us are willing to move into that circle, represented by the smaller arrow? Look at the last arrow, how small it is! It represents those who, like the beloved disciple, are willing to lay their all on the altar for their Lord and move in circle after circle from the outside circle to the inside circle of the "God-possessed life." These not only want to accept God's gift of grace, but they also want to fulfill the will of God in their lives. From the plane of redemption, they climb up step by step to the higher plane of absolute dedication of all that they are and have to God.

Where do you live? Where have you been living? Where would you like to live in the days that are just ahead? From the right-hand side of the chart you will see that there are entrances into each and every one of those circles. The door of God's mercy is still open for those who want to move into the realm of redemption and be saved, God's gracious invitation is still extended, "Come unto Me." The door is still open for those who, like the hundred and twenty, wish to be endued with power from on high. There are still plenty of empty chairs in the prayer meeting room and plenty of vacant spaces in the prayer closets. The door is still open for those who, like the seventy, are willing to go out and do service for Him. Homes all around us have never been contacted for God and given personal invitation to accept Him as Saviour. The door is still open for those who, like the twelve, really desire to live in the place of special fellowship. The door is still open for those who, like the three, will not be satisfied with anything less than the closer walk with Him. And the door is still open for those who, like the beloved disciple John, will be satisfied only when they move into that very inside circle of absolute yieldness to God and make a complete dedication of life and service to Him. Their prayer is, "Not my will, but Thine, Oh God, be done." Thank God that there is such a place made possible for each and every one of us. He is waiting right now for each of us to move in and occupy that place that He has made possible for us.

Evangelize to a Finish

By MRS. CHARLES E. COWMAN

Director, The Oriental Missionary Society, Los Angeles, California, and Beloved Author of Devotional Books

IT IS my privilege this morning to speak on the subject of "Evangelizing the World in Our Generation." I will not attempt to preach a sermon, I could not do that. I wish to tell you simply what Mark 16:15 means to me. "Go ye into all the world and preach the Gospel to every creature." A number of requests have been received for the story of how the "Every Creature Campaigns" were launched in twenty-seven nations. Because of its very personal character, I had hesitated to tell this story, and am doing so only with a prayer that my audience may catch the vision of the will and purpose of God and that He may be glorified.

In Eph. 3:11 R.V., we read that world evangelism is "the purpose of the ages." It is not a human ideal, but has the whole weight of God's unchanging plan behind it. God's purpose for the nations is not something that was formulated yesterday. It was decided back in eternal ages as God contemplated the creation of the world and of man. Evangelize! His program for the world!

We sincerely believe that we are approaching the end of the age. God has struck the world with the hammer of His eternal purpose, to awaken us from our lethargy. He is saying, "Awake, thou that sleepest, and see your task, your burden, your opportunity, and your possible glory." It is high time to awake out of sleep.

A number of years ago a book fell into the hands of Charles Cowman. Its title was "The Evangelization of the World in Our Generation." Its author was the world-known Dr. John R. Mott. It was God's message to a tender heart and revolutionized his life and his work. Charles Cowman was a young business man in Chicago, an official in the Western Union Telegraph service. Six hundred men were under his direction. The office to him became his "world to evangelize," his soul passion that of leading his men to the Lord Jesus Christ. Six months after his conversion he had led seventy-five of them to know Him. Gospel teams were formed and on the Sabbath these teams would visit the various churches of the city, taking the evening services. These new converts would give their testimony, and became real witnesses for their Lord. Many a church was revived through these Gospel teams and many souls were won. This gracious work continued for several years when the call came to the "regions beyond."

In 1901 we went to Japan to open a Bible Training Institute for the Orientals. With these trained men we were to evangelize untouched regions, opening mission stations in cities and towns. God's blessing was upon this method, and after ten years experience it was tested and proved. A large number of native converts had taken the Bible course of three years in the Bible Training Institute, and these trained workers were scattered all over the empire doing effective soul-winning work. Often our evangelists were loaned to denominational churches for special services. It was in the midst of a time of great blessing, that one night something happened. Charles Cowman was arrested by the thought that we ought to be covering more territory, speeding up, sending the Gospel faster. The burden of lost souls rested so heavily upon him that he spent a whole night alone with God, talking to Him of the great need and asking, "What wouldst thou have me to do?" Some men are able to see God and read events, step forward into the breach, other men catch His inspiration, gather about Him, obeying His order, a new figure appears in history and a new name is found on the scroll of honor. The only chance to miss everything is to stand still in our old tracks.

A map of Japan lay before him on his desk, and over this map he prayed, wept, planned. When the dawn broke over the hills the plan had been clearly outlined to him. With 100 Christian workers, five years of time, and $100,000, the 10,320,000 homes of Japan could be personally visited, a Gospel portion left in each. Could such a task be accomplished? Impossible, cried some, but God had spoken on that memorable night.

The plan was made known to his fellow-missionaries and native workers and the campaign was launched by faith in God. Beginning in Tokyo, a city of 3,000,000, the first house-to-house visitation was made. In our training school were a hundred young students who joined this city-wide campaign and in less than four months every home had been personally visited, with the result that hundreds of new believers were found. They had been simply waiting for someone to come to their homes, tell them the story and lead them to Christ. Two teachers had to be set apart to teach these new-born babes who came daily to study the Word. A revival broke out and not until the Resurrection Morning will the tithe of the result be known.

The next step was to "take a province." With two missionaries and thirty native workers a large province was entered. In this province were 2,000 villages with not one believer in them. A temporary headquarters was set up in a central place and the house-to-house visitation work began. More native workers were added to the campaign bands, and these were sent out to the villages. The Scripture portions, copies of Matthew, Mark, Luke and John were carried to the homes

by these faithful soul-winners. Every night evangelistic services were held in halls, schoolhouses, theaters, wherever a building could be secured. The people received the Word with gladness, even heathen priests invited the enthusiastic young workers into their temples to have a meeting and to tell the Story. Several of the priests were converted.

Six months went by of intensive evangelism, and every one of the 2,000 villages had been visited. The result, 900 new believers, while multitudes were reading the Word and inquiring the way to find peace. Letters simply poured in from these villages. School teachers wrote asking for New Testaments and Bibles. Letters were received from professional men as well as those from all walks of life. This method of work proved to be a glorious success.

Another province was then entered, then another, and another. The campaign was on. More workers were added until there were twelve missionaries and one hundred native workers actively engaged in marching through every neglected town, village and hamlet to every home, the Gospel to "every creature."

Would that I were not limited for time to tell you of the blessings showered upon us during those wonderful months. The work was strenuous, but we were committed to the task and there was no place to stop and rest. On, on, went the campaign bands, blazing a new trail throughout that Oriental nation. The Lord was working with us, confirming the Word. Multitudes, multitudes, in the valley of decision. The whole nation was roused from end to end. One hundred men would march into a province and in the name of the Lord set up their banners, and right there they would stay until every home in that province had been reached with the Word of God.

At the beginning of the campaign, a large map of Japan was hung upon the wall in our missionary home and headquarters. Whenever a province was reached, that portion of the map was painted red. Can you visualize the thrill of joy running through our being as we saw the spots of red dotting the map? Slowly, surely, the whole land was being covered. Three years went by and twenty-five provinces had been reached. Four years went by and forty had now been reached. When we came to the fifth year, eight more large provinces remained to be visited. This was the last lap of the campaign. Some of the workers had broken down utterly. Three had laid down their lives.

At the close of four and a half years there was still nine million to be reached. It was summer time, a hot Oriental summer, and we were in the large southern island of Kyushu when Mr. Cowman's health broke utterly. There was no leader to take his place, and on a night that will ever live in memory, we faced our Gethsemane. Would he remain and complete the task, or would he give up, return

to the homeland, leaving the task unfinished and the nine million lost people untouched? The question was settled on our knees, the cost was counted and Charles Cowman remained until the end of the campaign.

Every home in the empire had been reached, the first nation to have had such an intensive campaign. The last touch of red was put on the campaign map. The results of such a wide seed-sowing cannot be estimated. Hundreds of mission stations were opened and thousands of people found Christ.

We hurried away from Japan to the homeland where we hoped for a recovery of health, but it was not God's way to send healing to His broken servant. Six years shut up within four walls to battle with death. How different were those days hidden away in seclusion from that of the campaign. But were these years fruitless? Nay! They were the most fruitful of all. God explains Himself if we will but give Him time. On the wall of that sick room hung the map of the world and for six years, night and day, prayers went up to God for every country and every nation. During that time the Korean campaign was launched, and two-thirds of the homes of the Hermit Nation had been personally visited. China was later entered. Three Bible Training Institutes have been opened for the training of evangelists, and the campaign of reaching China's millions began. China is the great challenge of the church, and we believe she can be reached through one great united effort on the part of God's children.

"Streams in the Desert" was born during those shut-in years, and its message of comfort has well nigh reached every missionary in all parts of the world. One night the gates of pearl opened, and His tired servant entered into rest. What of the years following? May I tell you the very sacred story? Often had we wondered how the prayers of Charles Cowman would be answered. We wondered if we would see other nations taking up the watchword, "The evangelization of the world in our generation." The answer came in this way. Four years ago I was in the Orient attending a great yearly conference of our native church. To attempt to tell you of these great gatherings would take an entire morning. The natives came from their inland stations and it was a time of great refreshing from the presence of the Lord.

I love to labor in the whitened harvest fields. I love the song of the reaper, and in my inmost heart was the desire to remain in the Orient with my beloved fellow-workers until life's little day was done. One night during the conference, the Lord spoke to my heart through a word in II Sam. 18:2, 3. "Thou shalt not go out with them unto battle." The marginal reading is thus, "Succor them from another place." God's will seemed to be clearly revealed that I was not to remain on the mission field. After a few weeks I returned to the

States to "stay with the stuff," do deputation work, making the needs known.

I had scarcely returned when a cablegram was received from the British Isles requesting my presence at an "Every Creature Missionary Conference" — a week's meetings with expenses paid. This cablegram was placed before the Lord and very definite guidance was sought. God spoke to me definitely through Acts 22:10, "And I said what shall I do Lord? And the Lord said unto me, Arise, come and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." The journey was made, and I found myself in the midst of a large group of Christians whom I had never met before. There were missionaries from many nations and from different parts of the world, and it was my rare privilege to speak each evening on the evangelization of the world in our generation. My old campaign map with Japan painted red hung there as a silent witness that "it could be done." How I love that old map, and often has it been wet with tears, but with tears of joy.

When the conference closed, my messages delivered, I was quite ready to return to the homeland, but the last clause of Acts 22 was yet unfulfilled. There was a consciousness that God had still something to say to me, and that I was to wait upon Him until I felt an inner release. It was "there" that He was to speak to me, and not for long did He keep me waiting.

It was on a Sabbath morning when all alone with Him in my quiet room that He spoke, and spoke in an unmistakable manner through Jer. 1:5. It came with a sense of unfolding. I only knew I had to go. I felt arrested through the words, "to nations." A battle began, my soul was at grips with God. He was calling me, gently, but surely, to the nations of the world to tell the story of how one nation had been reached, home by home. Eight days were spent alone with Him, battling through this Gethsemane hour. Thanks be to God, who always causeth us to triumph in Christ, the victory was gained and my little life was laid anew at His pierced feet to follow Him to earth's ends. The very next day after the victory was won, doors began to open and He has led into one nation, then another, until it has been my unspeakable privilege to have visited twenty-seven nations and seeing "Every Creature Campaigns" launched in each. These fields were handled in detail by men who had prayed and toiled over them by the span of their lives and had given to them the glory of their manhood.

How strange that the first nation to which He bade me go, was not some pagan land, or to African wilds! It was to Finland where the door opened by an invisible hand. The story is too long to go into detail. Finnish leaders assembled together, caught the vision,

launched the campaign which has been in progress for nearly four years. It extended to Lapland, back in the forests among the Laplanders. We traveled 350 miles in the deep snow to the log schoolhouses where we had audiences. The people came in sleds drawn by reindeer. What a neglected field we found in Lapland, as neglected as any heathen land. Thanks be to God, the Finnish Christians caught the vision and several young evangelists have been there these three years visiting home by home, until all have been reached. Scores have been gathered out for jewels for the Master's crown and revival fires have been kindled.

The third nation to which He sent me was Estonia. Here I was met by a committee of forty-three Baptist preachers. The campaign was launched that has put the Word into every home in that nation. You well know what has happened to Finland, Lapland and Estonia during this war-torn time. Marvelous are the ways of God. The campaign was launched there just in time. Meetings were held with the Russians who came over the border and later on workers who had caught the vision went into Poland, Latvia and Lithuania.

A call came from government officials in the city of Helsinforth asking for the story of the campaign in Japan, and God gave to me the unspeakable privilege on a Sabbath afternoon to speak to some 1,500 Christians and workers in the Parliament Hall. Seldom have I looked into the faces of more intensely earnest people. They, too, caught the vision and began the home-to-home visitation work. Last spring, as you know, this beautiful capital city was bombed and partly destroyed.

From there I was summoned by cable to attend a great yearly conference in Sweden. Four thousand Christians were expected from Sweden, Denmark and Norway. In one of Stockholm's largest halls God permitted me to tell the story, and stamped upon memory's walls is that night when I looked into the faces of 4,000 earnest Christians.

I had to go back to London from here to interview the Bible Societies and the Scripture Gift Mission, and to place before them the need of Scriptures for the Baltic countries. How loyally they have stood behind this distribution work, coöperating in such a wholehearted manner.

The door then opened into Belgium, France and Switzerland. Leaders of every denomination arranged these meetings and all I had to do was to go and tell my story.

A precious experience was mine in Luxemborg, that little closed country. It had been quite impossible for missionaries to enter. To distribute tracts of Protestant literature was quickly prohibited. Twenty-five dollars fine or a time spent in prison was the penalty for breaking the law. But here was another "nation" and after much

prayer, the call came to enter. It is but a small place, with 300,000 inhabitants. After much prayer several ladies offered to accompany me and we were given a goodly number of Gospels in German, as that is the language spoken there. We boarded a train in the morning and began our journey through Belgium, and arrived in Luxemborg on a bright sunny afternoon. We went to a hotel with our precious traveling bags filled with Scriptures. How were we to begin? This was the question uppermost in our minds. God had sent us, and would make the way. Sabbath morning came and a fog so dense had settled down over the city that you could not see across the street. The two sisters who accompanied me started out under umbrellas, and from morning to night went from home to home until every home in five large districts had been visited, Gospel portions left in each. They left me in the hotel to pray, saying, "One must remain outside for if we are hailed to prison, you will then be free to act for us." The police did not find us, and on Monday morning bright and early we took the first train out, our work completed. We started through France, where that nation opened wide her arms and we had a gracious ministry there, among the French, Russian refugees and the Roumanians. There is no time to go into details. It would take hours to tell of the victories and the open doors, and the hungry hearts.

The ministry in these nations being ended, the call came to go into Egypt. Fear seized my heart when I thought of that country, and the difficulties, but God gave me a very gracious word in Gen. 46:3, "fear not to go down into Egypt, for I will go down with you into Egypt and I will also surely bring thee up again." Egypt, as you know, is a Moslem land, and to launch a campaign there seemed impossible. But God makes ways where there are no ways, and doubtless the greatest service of a lifetime was rendered there. He led me on into upper Egypt and to Palestine where I was privileged to meet the leaders among the Jews and the Arabs. How over-ripe are these fields! The soil has been God-prepared. A beloved Arab Christian who has a wonderful work in the shepherd's fields of Bethlehem caught the vision of getting the Word to every creature and has done a beautiful piece of work among his fellow-Arabs.

It was my privilege to work among the Moslems in Trans-Jordania where a small Bible School has been opened. And one entire month was spent on Mount Carmel with the Jewish Christians. A conference was held with 70 Jewish Christian workers in attendance and that right on Mount Carmel.

The trail then led to Syria, Beirut and Damascus, to the Lebanons, meeting leaders and Christians. Then back again to Egypt where I boarded an Egyptian steamer sailing to Marseilles. We had to make a detour on the way on account of the mines laid in the sea, as just

then war was brewing with Spain. This proved to be a God-planned detour, as it took us to the Isle of Patmos, where we saw the need of reaching the 2,500 inhabitants. God called a missionary to go there to carry the Gospel to that number of people on this marvelous isle. We also passed the Isle of Cyprus, when one morning we arrived in Greece. There is no time left to tell you of the marvelous way the Lord's Hand opened that nation, bringing me into touch with a leading Christian lawyer to whom He gave the commission of reaching every home in Greece.

Thinking that my task was finished, I returned through France to London, and was just booking a steamer to America when an invitation came from Haille Selassie, the emperor of Ethiopia. As you know, he had been in exile for a number of years. A wealthy English gentleman had loaned him an estate where he made his residence. This official invitation was for a luncheon on Tuesday noon. I wondered very much about it and prayed very much, asking the Lord what His purpose was in having me meet this ruler. God gave to me a very precious Word, in Isa. 54:7, "for a small moment have I forsaken thee, but with great mercies will I gather thee." The invitation was accepted, and instead of spending an hour at a luncheon with the ruler, it was my great joy to meet the entire royal family, not only her majesty, but the princes and princesses. I was with them until the evening time came, and found them to be the most earnest believers in God and in His Holy Word. And ere I left them the promise was given to see that, when God's moment arrived, that every home in Ethiopia would be reached. The emperor assured me that he would do his utmost to open every door before me. Since that day the two princes have been in a Bible Training School; the princess has taken nurses training. And today Haille Selassie is back upon his throne, and the entire royal family are in their own land and among their own people. God alone knows what the next step will be. Will you please remember Ethiopia in your prayers, as she is stretching out her hands to God, and I firmly believe the time to favor her, yea, the set time, has come.

Cuba and Haiti were the next nations to be visited. What whitened harvest I found, so ready for the reaper. Campaigns were launched in those two fields.

I have just come from Mexico City where a great campaign has been launched to reach Mexico's millions. It would take an hour to tell you the story of how this was providentially brought about. God has laid His hand upon a Mexican leader and one of the most spiritually-minded missionaries to labor in that ripened field. They have caught the vision and the campaign is on. I have taken the responsibility of supplying the Scripture portions in Spanish and to reach

Mexico's millions home by home. The Bible Society is coöperating with us in such a loyal way and you will be surprised to know that they are giving us these precious copies, Matthew, Mark, Luke and John, for a fraction less than one cent a copy of $8.00 per thousand. Personal work and prayer groups are being formed, and earnest consecrated volunteer workers are giving their services. And on December 1st, the first visitation work will begin. I covet your prayers for this twenty-seventh nation. An old Mexican, promised that the Gospel should be carried to his village "sometime," exclaimed, "Sometime! Sometime I be dead!"

"Grant us the spirit of speed,
Thou knowest O Lord, the need,
In the trodden highways, along the by-ways
Where souls for the Gospel plead
Do Thou send us, Lord, with Thy Holy Word,
For they die so fast, who have not yet heard,
Oh, give us the spirit of speed."

EVANGELIZE TO THE FINISH!

A Business Man Looks at His Bible

MR. EARLE EAVEY
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AS WE begin the discussion of the subject assigned to me, I would like to suggest one small change in its wording. Instead of "A Business Man Looks *at* His Bible," let us change it to "A Business Man Looks *Into* His Bible." Too many of us are satisfied with merely looking *at* our Bibles. What we need to do is look *into* them. And this is good advice, not only for a business man, but also for all other kinds of men.

If we would only form the habit of looking into our Bibles constantly, in every experience or time of need, we would find not only the way of salvation and food for our souls, but also the solution for every problem of human life. There are a thousand things in this Book which I have not yet learned, but I have through the years learned one thing: that is, in this Book we have the very fountain of divine wisdom and revelation. And if you will only look into the Bible with an open mind and a believing heart, the God who gave it will speak to *you* directly through its wonderful words. This is the simple remedy for all spiritual ignorance.

Since I am, in the providence of God, a business man, and since it is customary in business to start at the beginning of any particular problem that we are trying to solve, I shall ask you to look with me into this Book at its very beginning.

I. As I Look Here Into My Bible, I See the Wisdom and Power of God in the Created Universe.

Genesis 1:1 — "In the beginning God created the heaven and the earth." What a remarkable statement that is! God the Creator spoke and the universe came into being; something which had never existed before. Simply by the putting forth of His divine will and power, the universe was and is. "He spake, and it was done; He commanded, and it stood fast" (Psa. 33:9).

Consider now the wonders of this marvelous universe that God created, and you will feel like crying with the Psalmist, "O Lord, how manifold are Thy works! In wisdom hast Thou made them all" (104:24). And you will understand that this created universe is a standing revelation of God's wisdom and power. That is why David wrote, "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. 145:10-12).

And if the created universe appeared that way to the Psalmist, then think what it must have been originally before the entrance of sin and death. There is a hint of the magnificence of this original creation in Ezekiel, the 28th chapter, beginning at verse 12, where God speaks of Satan before his fall: "Thus saith the Lord God. Thou sealest up the sum, full of wisdom and perfect in beauty." Thus in the original creation of God, even Satan, that being who has gone the deepest into sin and its awful degradation, is described as perfect in beauty and having all the wisdom it is possible for a creature to have. Then in this same passage we have a description of the wonderful place which God had made for this exalted creature to dwell in. He walked "up and down in the midst of the stones of fire" (14). Of course, we know that stones do not burn, but the magnificence of God's perfect light was so great that the reflection of this perfect light made them to appear as if on fire. In all this we have glimpses of the glory of the universe as God originally made it. But something happened which marred this glory and beauty —

II. As I Look Into My Bible, I See the Sinful Rebellion of the Creature Against God the Creator.

Referring once more to the 28th chapter of Ezekiel, we see what can take place when the will of the creature is lifted up against the will of the Creator. For Satan is said to have been "perfect" in his ways until iniquity was found in him; and if you wonder how iniquity can arise in a perfect being, the answer is given in verse 17: "Thine heart was lifted up because of thy beauty." Thus it was *pride* that started the awful train of rebellion, unbelief, disobedience and sin. The prophet Isaiah also has something to say about this, telling how this great creature of God began to feel and talk: "I will ascend into heaven, I will exalt my throne above the stars of God, I will ascend above the heights of the clouds, I will be like the Most High" (14:13-14).

And this sinful rebellion against God, which began with Satan, also spread like an evil disease until it entered the human race through our first parents, and then spread to all men, so that all of us have sinned and come short of the glory of God, thus making all of us children of wrath by nature. The results of this sinful rebellion are a thousandfold. But I want to speak of one result which is the most terrible of all, that is, *spiritual darkness.*

III. As I Look Into My Bible, I See the Awful Darkness Which Always Follows the Sinner's Rebellion Against God.

Darkness, in Scripture, always follows rebellion, disobedience and sin. And so, even as early as the second verse of the book of Genesis, we are told that "*darkness* was upon the face of the deep," a condition

that points back to the sin of Satan before the creation of man. Still later in the Bible we see Pharaoh and the hosts of Egypt plunged into *thick darkness* because of their rebellion against the command of Jehovah, "Let my people go." It was a darkness that could be felt. "They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Apparently these Egyptians were utterly unable to produce any light in their own houses, while at the same time throughout the land of Goshen in all the homes of the Israelites there was light. This was God's judgment on the king of Egypt, and it fell because of unbelief and rebellion against the Word of God. This judgment was pronounced upon the king when he arrogantly said to Moses, "Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die," and Moses answered as the prophet of God, "Thou hast spoken well, I will see thy face no more" (Exo. 10:28-29). And he spoke the truth, for it was not Moses, but Pharaoh, who died.

The king of Egypt, let us not forget, did not die because there was no mercy in God. He perished because his rebellion against the word of God had plunged him so deeply into the darkness that he could not see the light even when it was before his eyes, nor hear the voice of God when it spoke to him through Moses. For those who sin wilfully and habitually against the light, there will come a time when they can no longer see the light. Consider this proud monarch as he stood on the banks of the Red Sea. In a few moments he will perish forever in the waters. If you are feeling that there ought to be some way to reach such men with a cry of warning, do not forget that Pharaoh had seen all the miracles that Moses, at the command of God, had done. He had seen the frogs come and go at the word of Moses. He had seen his own cattle destroyed while those of Israel were saved. He was well aware of the journey of the death angel through the land, and the death of the firstborn in every house where the instruction of Moses to sprinkle blood on the doorpost had not been obeyed. All these things he knew. All these wonders he had seen. Yet as he stood and saw the waters parted before his eyes, as God's final warning to this headstrong rebel, he rejected the light and refused to believe.

The king of Egypt had begun by refusing to hear the voice of God when it came to him, saying, "Let my people go" (Exo. 5:1). If he had been a reasonable sort of man, he might have answered, "Well, I do not know Jehovah; but if He is the true God, I would like to know Him. Tell me about Him." But instead he said with a sneer, "Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Certainly Pharaoh

didn't know the Lord. His actions from start to finish are clear evidence of that tragic fact. But Pharaoh might have known the Lord, if he had been willing to open his eyes to the light when it came. And today men are going out into everlasting darkness, not because there is no light to be had, but because they love darkness rather than the light.

Pharaoh went to his eternal doom because he preferred rebellion rather than obedience, because he chose darkness rather than light. The same attitude is to be found among men on every hand today. Just a few days ago I met an old friend, a man who stands high in the commercial world. For some reason he seems to have absolute confidence in me when it comes to business matters, so much so that he asked me to come and give him some help in connection with his own business which at that time was not going along very well. And he evidently was greatly pleased with the results obtained, for he offered to me a large sum of money for the service that he felt I had rendered. Now I happen to be deeply interested in the soul of this man, and more than once I have tried to show him the way of salvation. But strange to say, I cannot get him even to *listen* to the things of God. You might suppose that since he seems to respect highly my business counsel, he might at least listen to what I have tried to say about spiritual matters. But no. He usually answers, "I refuse to accept such narrow ideas about God. I do not believe that God will ever judge His creatures. God is love. Therefore, I cannot believe in eternal punishment."

Is not this man's mind in exactly the same condition as that of Pharaoh? In worldly matters he can recognize good advice when he hears it. But when it comes to eternal affairs, he not only fails to distinguish between darkness and light, but he actually prefers the darkness. His mind is absolutely closed to the light about God's mercy and justice.

Some years ago a certain man came into a Bible class I was teaching and continued to attend for eight or ten weeks, then suddenly stopped coming. Being interested, I looked him up to invite him to come back. To my invitation he replied with a startling confession, "I cannot come to the Bible class, hear the kind of teaching given there, and then go on living the way I live." I said, "Do you deliberately choose the devil and hell, rather than the Lord Jesus Christ in heaven?" And he answered, "Yes, I choose the devil and hell." Later, when that man came to die, I was clear across the continent from him and unable to get to his bedside before he passed into eternity, although he sent for me, and I was told that he had wanted very much to talk with me about the things of God. Can you picture the

dreadful darkness of this mind, having deliberately turned away from the light and love of God?

IV. But Now, as I Look Into My Bible, Over Against the Darkness of Human Sin I See the Light of God's Love Toward Sinners Who Deserve Nothing But Wrath.

Let us turn back once more to the first verses of Genesis and note, please, that in the midst of that darkness which was upon the face of the deep, the Spirit of God begins to move on the face of the waters. And then we hear the voice of God, saying, "Let there be light, and there was light." Thus, no matter how far back we may go in the history of sin and the darkness which follows sin, we find that the light of God shines in spite of the darkness, that God will not suffer final defeat, but that His plans and purposes will be carried out in spite of all the rebellion of His creatures. "And the Light shineth in the darkness; and the darkness *overcame* it not" (John 1:5 ARV margin).

As we read on in Scripture, we see a Savior who is to come, a God-man who will save His people from their sins. This Savior is to be a mighty King. He is pictured typically in all the Mosaic offerings, and is spoken of by all the prophets as the Messiah, the Son of Man, and also the Son of God. Thus the light appears in the earliest Old Testament writings, and grows brighter and brighter in the prophets, until at last the true light appeared incarnate in the person of God's only-begotten Son. This is God's answer to man's sin. Instead of abandoning men to their sin, He sent His Son to save them. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 Jn. 3:10). "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). "The goodness of God leadeth thee to repentance" (Rom. 2:4).

This is the very heart of my theme — *the goodness of God as manifested in the Lord Jesus Christ.*

V. Therefore, as I Look Into My Bible, I See the Grave Responsibility That God Has Laid On Us Who Believe, to Take the Good News of His Grace to a Lost World.

Men today are in the same old darkness, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). And God has sent the light in the person of His Son. But what are we doing personally to bring this light to the men and women who are still in darkness? By this I mean, speaking to others about the Lord Jesus Christ as their Savior, for that is the only way the light can be brought to those in darkness.

Personal work is not easy, and it is safe to say that there are comparatively few successful soul-winners. Yet God is no respecter of persons. He will use one of His children just as much and just as often as another, provided both have the same desire to win the lost.

Would you consider it impertinent or improper for me to ask you here listening to this message if there is on your heart a real burden for lost men and women? Are you truly interested in seeing those who are in darkness come into the light of the Gospel of our Lord Jesus Christ? From man's standpoint, a burning and impelling desire to see men and women saved is the first necessity of all personal soul-winning. Unless this desire is in the heart, God cannot and will not use us to win others.

To bring conviction of sin is the work of the Holy Spirit, and unless He does the work it will never be done. But the Holy Spirit uses *us* as channels through which to accomplish this vital work. And remember that He cannot use the unwilling heart. That is why the successful soul-winner must have that divine urge and desire to speak to others. And if this urge is in your heart, God will use you.

I wonder if you have ever considered seriously how that God needs willing instruments through which to answer prayer for the salvation of the lost. When you feel the urge to speak to someone, do not forget that God may be getting ready to answer someone's prayer for that person. Of course, you will not know that at the time, as I did not in the case about which I want to tell you.

You probably know the story of Mrs. Abigail Luffe of Buffalo (better known as Sister Abigail). For many years El-Nathan Home in Buffalo, of which she was the founder, has been operated by prayer alone, by simple faith in God. It has been my privilege to have known Mrs. Luffe, and the ladies of the home, intimately for many years. Whenever possible, I stop off between trains to spend two or three hours there. One morning, after leaving the train, I stepped into a taxi and instructed the driver to take me to the Home, and during our short drive entered into conversation with the young man regarding the things of the Lord. All too soon we arrived at our destination. After spending several hours with the ladies, I telephoned to the downtown section of the city for a taxi, and who should return but this same driver. Again we talked about the things of God on our way to the station. This time the conversation was started by the driver himself. At that time I did not know this young man at all, but he was the unsaved grandson of one of the ladies in the Home, and they had been praying that in some way the young man and I might be brought together.

Now think for a moment — think of how many taxicabs there are in a city the size of Buffalo — and how many different drivers. Why should it have happened that this particular young man was the one sent to me twice the same day within a few hours? That question has but one possible answer: GOD DOES ANSWER PRAYER. And He graciously used the human instrument at hand. He will use you if you are willing. "The steps of a good man are ordered of the Lord" (Psa. 37:23). But how many times we miss the blessing because we are not willing to be used.

VI. As I Look Into My Bible, I See There Are Certain Things Which We Must Have to Fit Us for This Important Work of Soul-Winning.

First of all, you must have in your own heart the assurance that you yourself are a child of God. You will never be able to convince others regarding that which you do not know in your own personal experience. May I point you to one or two passages of Scripture which have been a great blessing to me? First, John 5:13 — "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." This passage clearly shows the condition by which we may know that we belong to Him: If we *believe on His name*, then we can know we are saved.

Other passages equally positive may be found all through the Bible. "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Remember, please, that your salvation depends on God's faithfulness, and He is faithful. Unless you know that God has saved you, you cannot lead others into the way of salvation.

In the second place, the Bible teaches that the soul-winner must have a clean heart and be in fellowship with God. Will you turn, please, to one of the great prayers of Scripture, the 51st Psalm, which is, no doubt, familiar to you all. It speaks of the relation of the clean heart to successful personal work. David had sinned terribly, and realizing that his fellowship with God was broken, he called upon the Lord, according to his loving-kindness and tender mercies, to give him a clean heart and a right spirit. Then in verse 12 he pleads that God would restore to him the *joy* of salvation. It is possible to have salvation but lack the joy that should go with it. And you can have that joy if you will keep your fellowship with God unbroken by sin. And if you are enjoying the gift of salvation you will want to tell

others about the One who saves, who died that we might live. David knew that he could never succeed in converting other men unless he had this joy, for he says, "*Then* will I teach transgressors thy ways, and sinners shall be converted unto thee" (verse 13). When the child of God is in fellowship with the Lord, conscious of the Lord's presence, enjoying the salvation of the Lord, then he will have in his heart that divine urge to tell others about the God who saves.

Finally, you must realize that only the Word of God can do the work. It is not human argument but divine revelation that converts men. Do not argue about the Scriptures, but present them to men as the very Word of God. One of the best ways to begin with an unsaved person is to give him a tract. This will often open the way for you to tell him about the Lord. But if you use a tract, be sure to get one that is packed with the Word of God. One that I have used very widely, and would like to commend to you, is entitled, "Facts You Should Know and Believe to Be Saved." You may be interested in the story of this tract and how it came to be written. For many years it had been the desire of Mrs. Eavey and myself to carry the Gospel around the world. But this we were never permitted to do. And probably about 15 years ago, while I was superintendent of our local Sunday School, we were trying to locate a satisfactory card to use on Decision Day, but could not find any at the time which met our need. We then considered making one of our own, and discussed various passages which might be used on such a card, but came to no decision. Then one night Mrs. Eavey awakened, and getting up, wrote down on a scratch pad a series of passages which seemed so appropriate that we had them printed in tract form. So far as I know, these passages which the Lord gave her have never been changed in the tract, and millions of the tract have been printed in English and many other languages, and scattered throughout the world. In this little tract God's plan of salvation is set forth *in the very words of Scripture,* so that the humblest child of God will find it practical and useful. It is yours for the asking.

May I close with this plea: From this day forth, commit your hearts and minds to the Lord, that He may fill them with the desire and will to be used of Him in this greatest work in the world. And let me remind you that when God gives us light, and we do not obey the light, the light may be withdrawn. If you neglect this matter of personal testimony after learning the will of God, it is possible that any desire you now have to seek the lost may leave you entirely.

Needed --- A Prophet

By REV. VANCE HAVNER
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Covet earnestly the best gifts. — I Cor. 12:31.
Follow after love and desire spiritual gifts, but rather that ye may prophesy. — I Cor. 14:1.
He that prophesieth speaketh unto men to edification, and exhortation, and comfort. — I Cor. 14:3.

SINCE here is something that a Christian is allowed to covet, it deserves our careful attention. The New Testament prophet is not so much a foreteller as a forth-teller, carrying on a threefold ministry. His is a ministry of edification, a strengthening ministry; a ministry of exhortation, a stirring ministry; and a ministry of comfort, a soothing ministry. Bengel remarks: "The exhortation is to remove sluggishness and the comfort is to remove sadness!" As a minister of edification, he is a teacher; as a minister of exhortation, he is an evangelist; as a minister of comfort, he enters into the field of the pastor. Yet he is neither teacher, evangelist, nor pastor; he is a prophet!

Just now we are concerned, not so much with the work of the prophet itself, but with the need of a prophet. The work itself might interest only a few of us; the need concerns us all.

Consider first, the need of a ministry of edification, a strengthening ministry. Christians need to be built up in the Word today as never before. Our churches number thousands of members who, after years in the churches, are still babies in need of milk and who cannot bear meat; who ought to be teachers of the Word and need to be taught first principles. Some have plenty of zeal, far more of it than knowledge. They present the sad spectacle of a locomotive with plenty of steam but off the track and with only the whistle blowing, for the track is the Word of God and the best locomotives with most steam only end in the bog when they leave the charted course of "Thus saith the Lord."

We are not discrediting zeal. It is better to have more zeal than knowledge than to have more knowledge than zeal. It is better to run too fast than not to run at all, though one sometimes is reminded of the old church dignitary who was asked whether he thought a certain very enthusiastic sect of Christians would get to heaven. "Yes," he replied, "I think they will if they don't run past it."

Yet, for all that, one of the saddest mistakes a Christian ever makes is to try to live upon his experience alone. More than one bases his hope on a "happy day that fixed his choice," forgetting that what gives that happy day its value is that the choice was fixed on "Him my Saviour and my God." Years ago I trusted Christ; but I am not depending upon my experience of Christ to save me; I am depending upon the Christ Who is greater than all our experiences. Thousands of Christians are wasting time and driving themselves into snares of the devil, chasing this experience and that instead of growing strong on the bread of God. It is possible even to substitute studying the Bible for feeding upon the Bible, analyzing what the Bible teaches without being vitalized by what the Bible says. A man might live in a bread shop and study calories and vitamins and starve: and just so may one divide and dissect the Scriptures and yet never be edified.

When I say "edified," I do not mean that comfortable, cozy feeling that comes over one after hearing a good sermon. Nothing is more disastrous than hearing good things without translating them into practice. Goethe said, "Thought without action is a disease," and many believers are so affected. We are not edified merely by hearing the Word. The Word does not profit us until it is mixed with faith in us who hear. We were bidden by our Lord to teach them *to observe* all the things commanded, and we have neither learned nor taught a truth until we have learned to put it into practice and have brought others to do so. We are not edified until the Word has been not only appreciated but appropriated; not only heard but heeded; not only adored but obeyed; for it is by reason of use that our senses are exercised to discern good and evil.

Consider, in the second place, the need of a ministry of exhortation, a stirring ministry. Isaiah lamented: "There is none that stirreth up himself to take hold of thee." Paul admonished Timothy to stir up the gift of God within him. If ever God's people needed to be awakened and aroused and shocked and alarmed into a sense of their holy privilege and solemn duty, it is today. "It is high time to awake out of sleep; for now is our salvation nearer than when we believed" (Rom. 13:11).

Sometimes I have thought that the most unappreciated man on earth is a Pullman porter who must go down that mahogany lane in early morning to awaken passengers who are in no mood to be aroused. But this business of arousing people is a thankless job whether it apply to a Pullman porter at 6 a. m. or to a minister of the Gospel at 11 a. m. Too many Christians come to church on Sunday to rest at ease in Zion and across their faces one seems to see as upon hotel room doors, "Please Do Not Disturb!"

It is not enough to be orthodox: we must awaken to action. We have more apologists than apostles. Too many fundamentalists are sound — sound asleep! Our theology needs to go up in doxology. We have the facts but not the fire. If we had as much vitality as we have had vocality, we would have set the world on fire long ago. We have talked much farther along than we have walked. We need to let our feet catch up with our tongues. We defend the truth, but we do not demonstrate the truth. We ponder it instead of proving it. We preach a dynamite Gospel and live firecracker lives.

The power of the Holy Spirit is not a sedative but a stimulant. The early Christians were charged with being drunk on new wine. But the average Christian today seems more doped than drunk! To believe that we are living in the last days; that we are in the midst of a world of emergency; that judgment is just around the corner; that without Christ men are lost and sure for hell — to believe all that and then wend one's way complacently through a world of sin and shame is not merely unfortunate; it is criminal.

An infidel lawyer said to a young preacher who had come to interview him, "If I believed what you claim to believe, I could not take it as lightly as you do. I would not rest day nor night. I would warn men and plead with them to be saved. If I plead my cases like you present Christ, I would lose all of them."

Truly we need today a ministry of exhortation. Finney used to say, "We must have exciting and powerful preaching or the devil will have the people." We are interested, but only mildly interested, and this world has never been moved by mildly interested people. The saints who left their impression upon this poor world were men whom God made drunk and all the powers of Satan could not sober. If the Gospel is not true, nothing matters; if it is true, nothing else matters. If it is not worth everything, it is not worth anything. Lincoln used to say that when he went to church, he wanted the preacher to preach as though he were fighting a swarm of bees. This generation is terribly excited about the unimportant and terribly unexcited about the important. The same church-members who yell like Comanche Indians at a football game sit like wooden Indians at church on Sunday. If ever Presbyterian sepulchers and Baptist graveyards and Methodist mausoleums are to resound with revival, we must recover the ministry of exhortation.

Finally, we need a ministry of comfort, a soothing ministry. While most of us need stirring, many of us need to be calmed in our souls. "Comfort ye my people" is still the Word of the Lord. The world is living in a nervous breakdown; even the saints have the "jitters." The world is full of broken hearts. The journey is too great for them. They need to hear the Lord inviting the laboring and laden

to His rest. They need to cease from their own works, to enter into rest, and study to be quiet and roll their burden on the Lord. They need a fresh experience of the Comforter; to wait on the Lord and increase their strength; to encourage themselves in the Lord their God. They need to learn that they have not received the spirit of bondage again to fear but that God has given them the spirit of love and of power and of a sound mind.

This poor, shell-shocked world tries to drown its misery in mirth and laugh away its pain, but one has only to look at the faces on the street to see that while they may wear gay robes without, they wear sackcloth next to their flesh.

Some time ago, a poor, nervous wreck called on a famous London doctor. Said the doctor, "You need to laugh. Go down to the theater and hear Grimaldi, that famous clown. All London is holding its sides laughing at him." But the visitor straightened himself and said, "Doctor, I am Grimaldi." No, we cannot laugh if off, but there is One whose cooling, healing touch has still its ancient power.

Jesus, the name that charms our fears
And bids our sorrows cease:
'Tis music to the sinner's ear;
'Tis life and health and peace.

We need a ministry of comfort by which we may comfort others with the comfort wherewith we ourselves are comforted of God. We need men who have been to Gilead and have found a Physician there.

And what is the work of a prophet but simply to hold up Him Who, living within us, strengthens and stirs and soothes? Said Spurgeon: "In the days of Paul, the sum and substance of theology was Jesus Christ. I am not ashamed to vow myself a Calvinist. I do not hesitate to take the name of Baptist. But if I am asked what is my creed, I must reply, it is Jesus Christ."

That is the true theology of every prophet! "For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

The Modern Message of Amos

By REV. VANCE HAVNER
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THE prophet Amos was a country preacher, a rustic of the rustics, a herder of sheep and a gatherer of sycamore fruit. He did not belong to the elite nor to the intellectuals and, when he went up to Bethel to preach, neither his clothes nor his sermons were cut according to the popular pattern. He was sensational — but be not alarmed: sensational preaching is often merely the kind of preaching some preachers don't like because they cannot do it!

Out in the solitudes, "far from the madding crowd's ignoble strife," God had laid upon the heart of Amos three burdens. First, under Jeroboam II, Israel had grown rich and, as is usually the case, rotten, with the rich growing richer and the poor poorer. Second, over Israel hung Assyria like the sword of Damocles, God's instrument for the chastisement of a rebellious people. Third, there was the burden of a message: "The Lord God hath spoken, who can but prophesy?"

Amos preached because preach he must. As with Jeremiah, there was a burning fire shut up in his bones and he was weary with forbearing and could not stay. Pity the preacher who has not the holy compulsion, the heavenly urgency that cries, "Woe is unto me if I preach not the gospel!" who, like Peter and John, cannot but speak the things which he has seen and heard. Too many, like Ahimaaz, run, having seen only a tumult and so have nothing to say when they speak.

So there came the day when Amos left the backwoods for the boulevards, as it were, and went up to Bethel, the political, social, and religious center of the land. He must have been a picturesque figure, strolling down Main Street, tanned and sunburned and with all the marks of the countryside upon him. But if anybody in Bethel was embarrassed it was not Amos. Here was no trumpet with an uncertain sound. Here was no preacher of a lavender and rose-water gospel, saying, "You must repent as it were, believe in a measure, or be lost to some extent."

He began: "The Lord will roar from Zion and utter His voice from Jerusalem; and the habitation of the shepherds shall mourn, and the top of Carmel shall wither" (1:2). He compared the voice of God with the hot breath of a desert simoom. He preached a God of wrath and judgment. We live in a sinful generation that does

not like to be reproved of sin, that would have us present God as a grandfatherly being, trotting His children upon His knee and winking at the wickedness of the sons of men. True, God is love, but there is a world of difference between the love of God and an indiscriminate amiability that vainly calls the righteous to repentance. God is not only a compassionate Father; He is also a consuming fire. There is no place in Scripture for a soft and sentimental God. Today the Almighty has been sneered at, hell has become a by-word, and the judgment day a myth. But God is still on His throne, the devil has not resigned, we are punished *for* our sins as well as *by* them, and it takes more than the polished exegesis of apostate preachers to remove the wrath of God.

While there is no systematic outline in Amos' prophecy, it may be stated thus: The Present Condition; The Coming Judgment; The Passing Opportunity; The Distant Prospect.

I. The Present Condition

Amos began with the profiteers who sold the righteous for silver, the poor for a pair of shoes (2:6); who panted after the dust on the head of the poor (2:7); who stored up violence and robbery in their palaces (3:10); who said, "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" (8:5).

Amos could say everything in America that he said in Bethel and be strictly up to date. When a preacher condemns national evils, someone is certain to ask, "What does he know about economic condition? Let the shoemaker stick to his last." When Paul started on his voyage to Rome, he said there would be a storm; the captain of the ship said there would not be a storm. They listened to the captain and sailed away to shipwreck. Today men listen to the captain of the ship and not to Paul; to the voice of information, not revelation; to the engineer, not to the evangelist. Belshazzar listens to the soothsayers, not to Daniel. It is the day of the experts, who know more and more about less and less; who, if they were all laid in a row would never reach a conclusion. The professors have failed but men heed not the prophet.

Next, Amos turned to the idle rich who then, as do the rich now, lived in palatial ease in a day of misery, lying on beds of ivory, stretching themselves upon couches, eating the lambs out of the flock, the calves out of the midst of the stall (6:4). They chanted to the sound of the viol (6:5); the margin reads "quaver" for "chant" and makes us think of the "vo-de-o-do" crooning we have endured for

these past years! Is it a foreshadowing of that jazz music which is not music but only an excuse for not being able to make music?

The rustic prophet spoke also of those who "drink wine in bowls and anoint themselves with the chief ointments" (6:6). That is again timely in a nation that fills its bowls with legal alcohol and puts the stamp of national approval on that deadly poison that will ruin its children internally, externally, and eternally. As to the ointments, they have long since been the craze in a nation whose womanhood paints gaily without to hide the dreariness within, putting everything in the showcase of the face with nothing in the shelves of the soul. Beauty is a by-product but America has made it a business. Jezebel is the only Bible woman of whom it is recorded that she painted, and she was a poor example. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

Indeed, to the women of the land Amos was no more elegant in his preaching than usual. Doubtless he meant them when he said, "Ye kine of Bashan which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink." What would he say today? Scripture teaches the dependence of woman upon man but women have become independent, and the breakdown of our social fabric is due in no small part to the defection of womanhood. A. C. Dixon used to say that man was the head of the home and woman the heart but that a home with two heads and no heart was a monstrosity.

Amos turned to the home life of Israel and through him God spoke: "I raised up of your sons for prophets and of your young men for Nazarites . . . But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not" (2:11-12). Today family worship has become almost as extinct as the covered wagon. With Dad at the club and Mother at bridge and the youngsters away in the car, someone has said that "the autocrat of the breakfast table is a sovereign without a realm." There is as much authority in the home as ever but the children use it. In this day of electricity it has been said that a modern home is one in which everything is controlled by a switch except the children! Indeed God raised up the youth to be His own but we have given them wine to drink, both literally and figuratively. We have closed the Bible and junked the family altar; duty and discipline are out of date; impulses have supplanted principles, and instead of Nazarites we have Nihilists!

It is not surprising that such a prophet as Amos should encounter the court preacher, Amaziah (7:10-14). This dignified clergyman objected to such plain preaching, saying to Amos, in effect: "Your rusticity is out of place here in the metropolis; you belong to the

backwoods, not to the boulevards. This is the king's chapel and the king's court." Amos replied, "I was no prophet, neither was I a prophet's son . . . but the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." That is sufficient authority for any man to preach. When Paul was called he "conferred not with flesh and blood." We confer with flesh and blood; we seek the approval of men rather than credentials from God. We must choose today whether we shall listen to the Amos or Amaziah type of preacher. Amaziah is still with us in pulpit Pollyannas wearing rose-colored glasses, painting the clouds with sunshine, preaching peace when there is no peace. There are many Hananiahs who "make this people to believe a lie" but few Micaiahs who will speak only what the Lord saith. Of course, Sunday morning bench-warmers cannot endure Amos; they will desert him, sighing, "This is an hard saying; who can hear it?" and go down to the Memorial Church to hear Dr. Sounding-Brass give book reviews.

It was against such religiousness, form without force and ritual without righteousness, that Amos cried: "Come to Bethel and transgress; at Gilgal multiply transgression . . . Bethel shall come to nought." It is God saying in irony: "For all your formality, your uprisings and downsittings, it is only Sardis, dead with a name to live, a-jitter with a delirium of statisticitis, religiosity without reality, faultily faultless, icily regular, splendidly null."

II. The Coming Judgment

"Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness and not light." So cried the prophet against those who looked for better times around the corner. He pictured them running from a lion to meet a bear, in other words, leaping from the frying-pan into the fire.

Today America faces judgment, and there is no reason to believe that she will fare better than the nations of the past. God declared through Amos: "I destroyed the Amorite before them, whose height was oaks; yet I destroyed his fruit from above and his roots from beneath" (2:9). God has destroyed the Amorite before us. The wisdom of Egypt, the might of Babylon, the art of Greece, the laws of Rome, these did not save them. America has had her glory but the god of this age has blinded her eyes. It has been said that Rome's decline began when her citizens left the Forum where public issues were discussed and went to the Coliseum where the prize-fights of that day were held. Verily, America has gone to the Coliseum. Having broken the rudder, she heads for the rocks.

III. The Passing Opportunity

In a vision given to Amos, God put a plumb line in the midst of Israel and compared the nation to a basket of summer fruit ripe for

judgment. God's plumb line is among us today, and we are not merely ripe — we spoil. All sorts of remedies are being proposed for our national ills but we treat the symptoms instead of the disease. It is not money that we need for God's remedy is without money and without price. It is not more education that we need for the trouble is of the heart, not the head. Politics cannot save us: the average politician's platform is like a street-car platform — not to stand on but to get in on.

What shall we do? Amos gave us the only remedy in chapter four, verse twelve: "Prepare to meet thy God!" In other days that was a much-used text but today God is not regarded as a person, hell is a by-word, heaven is a joke, and the judgment day a superstition. Men no longer believe they are hastening on to the great accounting, but for all that we are passing away to the great judgment day. There is a Judge, a judgment, and a standard of righteousness that must be met. But, thank God, it has been met in Jesus Christ, Who was made sin for us that we might be made the righteousness of God in Him. To receive Him into the heart by simple faith is to prepare to meet God, for clad in His righteousness alone are we faultless to stand before the throne.

IV. The Distant Prospect

Amos was a stern prophet but his book closes with one of Scripture's brightest passages as he paints the picture of a restored Israel (9:11-15). After all, he was an optimist, for there are two kinds of optimism — blind optimism and Bible optimism. Blind optimism looks to evolution and sings, "God's in His heaven, all's right with the world." Bible optimism does not shut its eyes and whistle its way past the graveyard. All is not well with the world but better times are around the corner — God's corner. We Bible Christians look for a better day but it will not be legislated by experts nor built by the blue-prints of human wisdom. We have a civic pride but it is in that Great White City that's soon coming down. The Chicago Century of Progress Exhibition was opened with a ray of light from Arcturus. We are looking for ten centuries of progress to begin in the light of the Bright and Morning Star.

To whom shall we listen, Amaziah or Amos? Men want the bright side, but the right side is eventually the bright side. Amos was unpopular, but he was right: every scattered Jew today is a witness to that. Today America listens to the voices instead of to the Voice. Instead of inquiring vainly here and there, "Watchman, what of the night?" let us learn in the modern application of this old prophecy the present condition, the coming judgment, the passing opportunity, and the distant prospect.

Without Fightings, Within Fears--Nevertheless God

By DR. HENRY HEPBURN
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"FOR, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus" (II Corinthians 7:5, 6).

* * * *

Recently a friend quoted this text to me, saying, "I never knew until yesterday that those words were in the Bible. I must have read them many times, but they had apparently made no impression upon my mind, but as a Bible teacher repeated them to me, my heart was thrilled. What a gracious promise!"

Let me call attention to the fact that the Bible is not addressed to the world, but to the church; not to unbelievers, but to believers; not to sinners, but to those who have already turned away from sin. Many overlook this fact, and the result is a confusion of their minds. But some may, perhaps, be inclined to say that the words of our text are applicable to all sinners as well as saints — sinners, especially — even though the epistle was addressed "unto the Church of God which is at Corinth, with all the saints who are in the whole of Achaia." We answer, No! Our text cannot appropriately be applied to sinners in general, who have not yet come to God, who have not yet repented of their sins and been forgiven. God makes no appeals to such; He merely denounces them as sinners and refuses them all recognition, all fellowship, and tells them that there is no other name given under heaven and amongst men whereby they can be saved from their sins than that of Jesus — through faith in His name. In other words, God refuses to have any dealings whatever with those who cannot or will not accept of the great Sin-offering which He has provided. As Jesus expressed the matter, "No man cometh unto the Father but by me" (John 14:6).

The words of Second Corinthians, chapter seven, are written to comfort believers. The Apostle has been speaking of precepts, but here he talks of promises. As the glorious words are read, the believer sees the horizons lift, and greater than the continent that appeared before the view of Cortez, the continent of divine tenderness appears before the believer. Paul, the aged soldier of the cross, is blessed in

the coming of a young crusader for Christ named Titus. He feels the gentle hand of the heavenly Father touching him through the ministry of Titus, whom he had himself led to Christ.

The law is full of excellent advice, but Sinai and its thunders does not enable the believer to live after the heavenly pattern, but the promises undergird with assured power, and God's grace is found sufficient to meet the demands of the law. The believer should not only appreciate them but believe in them and appropriate them to meet his every need. But what a wide gap there is usually between the promise and its application to the believer's life! The word "cleanse" in this chapter is in the aorist tense, which means "something already accomplished" and the cleansing for us was accomplished at Calvary. In the old time, under the law, the believer must wait seven days for the water of purification to accomplish its task, but in Christ, the moment one believes, he receives complete cleansing. It is his privilege and duty to go on perfecting holiness in the fear of God.

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

Let us pause for a moment to consider the threefold deliverance from the filthiness of the flesh that is accomplished through the power of Christ.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfect holiness in the fear of God." Here we find sin as a defilement, and it surely does enthrall body, mind and spirit, but through the precious blood, there is cleansing from sin.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Hebrews 12:1). In this verse we discover sin as a habit. In the taproot, sin is the one that doth easily beset us, and stands close against our lives. It is the taproot sin of the individual, and if destroyed, all other sins die with it.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). Here we find sin as a tendency. Through Christ, a new power comes in, and the cleansed heart freed from the habit of sin is also given the ability to overcome the tendency of sin. Sin brought degeneration, but through the power of the Holy Spirit, the believing heart is regenerated. The old man of sin is put away. The heart that still has will, thought and desire to perfect holiness in the fear of God means that the Holy Spirit must be allowed to overcome anything that is contrary to the will of Christ. We read three times of the "Old man,"

in Romans 6, Ephesians 4, and Colossians 3. When one is born again, the old man of sin is put away, but the believing heart must put off the clothes of the old man. "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds."

In the days of human warfare against sin, we are given power to overcome defilement, habit and tendency, but some day the believer will be taken away from the presence of sin. The perpetual tendency downward will be gone, and the fulness of joy in the presence of Christ will be complete.

Meanwhile, as pilgrim warriors of the faith, and in order that each of us may be filled with comfort, we must look not within our own hearts nor around our lives, but up to God, who through Christ will empower the Christian to face life's troubles that are without and the fears that are within, because God will bring His holy comfort, if we let Him lift up those who are cast down, console the heart, and give assurance of victory.

As I studied the text, "Without fightings, within fears, nevertheless God," I noticed the conjunction "Nevertheless," a synonym that frequently replaced the word "but." This led me to think of the positive phrase, and immediately the Holy Spirit suggested other phrases that are introduced in God's Word with the brief but pertinent word, "but."

Strength and Portion

"My flesh and my heart faileth, *but God* is the strength of my heart, and my portion forever" (Psalm 73:26). The Psalmist says that his flesh and his heart faileth. In fact, they had already failed. If they had not, they would have in the hour of death. He was like a helpless mariner driven far out to sea. But the writer, Asaph, cast his anchor in a good harbor, for he says, "God is the strength of my heart and my portion forever." Note the order is changed. It was his flesh and his heart that failed, but God strengthened his heart, and then he found his flesh was provided for. God's relief for the maladies of life begin with the heart. Strength of heart for fainting of heart, and a portion for failing flesh. God was his portion; even in a time of despair when he looked to God, strength came and supplies also. He had put his trust in the Lord God and was but declaring the results of his heart's faith.

But God the Mediator

"Now a mediator is not a mediator of one, *but God* is one" (Galatians 3:20). In the passage quoted we find the thought of our Heavenly Father's great plan to provide a daysman or middle-man, through the gift of His Son. The Lord Jesus came not only to please the Father

but to save man. The Father's love, the Saviour's sacrifice and the Holy Spirit's work are combined in the great work of redemption. But God is one, Father, Son and Holy Spirit, the Adorable Trinity, in the great task of cleansing the soul from sin, comforting and empowering the believer in the assurance that he is a child of God through Christ Jesus.

The Forgiveness of Sin

"Why doth this man thus speak blasphemies? Who can forgive sins *but God* only?" (Mark 2:7). A poor man, sick of the palsy, was brought to Jesus, borne of four men, but owing to the press they could not get near to the Saviour. This one was let down through the roof which was broken up to enable his passage upon his bed. "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak basphemies? who can forgive sins but God only?" Notice the closing phrase, "But God only." This is true. Here was healing of soul and body. The one proved the other. The people about, amazed at the words of the Saviour, heard the scribe question Him and the declaration that He was a blasphemer, for who can forgive sin but God? The people, however, were amazed and glorified God, and although the questions asked by unbelieving hearts, yet it was a fact that only God could forgive sin. But Christ was God, and had the right and still has, to forgive sin.

The first great need of each human being is the need of forgiveness of sin.

The unforgiven sin shuts one away from heaven and God.

Forgiveness is not merely taking away the punishment of sin, but means that one has become a member of the family of God.

Forgiveness means a washing away of sin. The forgiven one will never have his sins mentioned to him again.

Forgiveness of sin is for Christ's sake. Because of the atonement He made upon Calvary's tree, it is possible for sin to be forgiven. The Bible speaks of sin as a debt, missing the mark, lawlessness, disobedience, transgression, defeat, discord and death. The unforgiven one is lost, but Jesus said, "For the Son of man is come to seek and to save that which was lost."

Risen with Christ

"*But God,* who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace,

in his kindness toward us, through Christ Jesus" (Ephesians 2:5-7). But God quickens the believer. Not only is sin put away in the power of Calvary but the born again one is given the resurrection life. Quickened, together with Christ, the life of a saved person is one that is lived through and with the Lord Jesus.

We read of the death of Elisha, how his body was laid in a tomb, but when it was touched by the dead body of a young man, life was restored to that one even as his body touched the bones of the prophet. But it was like that of Lazarus, a revived life, and he still must die. Through the cross, the Lord Jesus brought life and immortality to light. The soul is saved and quickened, then goes on to live in His likeness.

A Way of Escape

"There hath no temptation taken you but such as is common to man: *but God* is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:15). The believer is not left helpless as he lives the daily life and faces tests as well as allurements to evil. Notice this text, "But God is faithful," and with the testings, it gives a landing place for the soul. In each test or temptation the believer flees to God. He will receive heavenly help.

Abraham Lincoln said, "Many times I have been driven to my knees." When one is driven to his knees and asks in the name of Christ, you will find he is given strength to resist the evil one and face each problem of life. In the strength of God he can resist every allurement to evil and face every problem.

In a European city there is an old tower in which a woman was confined for forty years. Every stone in that cell seemed to bear the single word which she had cut into the stones during the years of her incarceration with a piece of iron. The word which she left upon each stone was "Resist." The believer through Christ can resist evil. He will not be tempted above that he is able, "but God is faithful." It is not man's strength, but God's. Armies in this world send out shock troops to face the enemy at some critical point, fully aware of the fact that in all probability, most of those sent will die upon the ramparts they attack. God never sends any of His followers against a test, trial or temptation that will overcome him, but gives assurance of victory. God's man will be the victor.

Every Need Supplied

"*But my God* shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19). As we study our own lives and others, what a long catalog of needs we find. That list often

seems appalling and we feel like the disciples as they faced a great, hungry multitude of people with but a lad's lunch in their hands, saying, "Send them away." But the believer is to be complete in Christ. One of our hymn writers says,

"More holiness give me,
More striving within;
More patience in suffering,
More sorrow for sin;
More faith in my Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer."

In confidence we can go to Christ in expectation that over against our need is His supply; over against our poverty, His riches; over against our wants, His grace.

The believer has a blank check book on the Bank of Heaven, but each check is signed with the name of Christ. We are promised not only a home in heaven, but supplies by the way. Joseph gave his brethren a plentiful supply of food, but he also provided them with provision for the way; the rich supplies were to be kept until they reached the end of the journey, but they were to have every need of the way met. So our Heavenly Father provides for us. We are journeying to heaven; a wide and weary wilderness is to be crossed, but God provides His daily manna and gushing fountains. The supplies are ample. No good thing will He withhold from them that walk uprightly, and not only the need, but *all* your need. Job found this to be true, and rejoiced that God who cared for him in six troubles will not desert him in the seventh. Noah found his abundance in God.

In ancient days a baron would rather die than have the heraldry on his escutcheon erased, but we have an older banner than this; we have the banner of the cross and our names are written upon God's hand, and for the honor of the cross we should be willing to face every field of battle, not to be seen of men but with the glorious eyes of our Lord upon us, His rich promises within our hearts and hold fast our profession.

Someone asked George Muller the secret of his victorious prayer life. This saint of God had prayed for the supplies needed in behalf of the orphanages under his care, where, through all the years, thousands of children had been fed, clothed and trained for Christ and His kingdom. This required millions of dollars, but Mr. Muller had never asked a soul for a cent. As he paused to think of the secret of victory, his reply was that his victory came when self died. Truly he was crucified with Christ, whom he loved supremely.

An old colored woman caught the spirit of it all when someone was trying to teach her to read. This person found it difficult for an old, ignorant one to recognize the letters or put the words together as she looked at the printed page. Finally the old aunty said, "Please teach me the word 'Jesus.' Teach me that first of all. I am sure the rest will come easily." And it does, when we know Jesus. All of life's problems can be faced, the adjustments made, the victories won.

Thomas Carlyle tells how old David Hope lived on a little farm close by Solway shore, in a wet country, with late harvests, which are sometimes incredibly hard to save; ten days continually pouring, then a day, perhaps two days, of drought, part of them, it may be, of high, roaring winds, during which the moments are golden for you, and perhaps you had better work all night, as presently there may be deluges again. David's stuff, his oats and wheat, one such morning, was all standing dry, ready to be saved if he stood to it, which was very much his intention. Breakfast was soon over, and next in course came family worship. David was putting on his spectacles when someone rushed in. "Such a raging wind has risen, it will drive the shocks into the sea if let alone." "Wind," answered David, "wind canna get ae straw that has been appointed mine. Sit down, and let us worship God." Grand, stern old Scotchman. That I call heroism in daily life. What do you see there? It is plain enough. You see a man alive toward God, recognizing his duty Godward, and bound to do it at all hazards, and having, withal, a most noble trust in the Divine providence. And thus a man alive toward God you see; thinking of God, praying to Him, putting Him first, even as men ought.

But suppose David Hope had thought only of his shocks of oats and wheat, and had lifted his thought no higher, had made them the first object of his care, had just been a seed-planter and a harvest-reaper, with never any bended knee before the throne, what would you then see? Is that, too, not evident enough? Could you describe him possibly in better terms than by this strong figure of the apostle, dead in sin, dead toward God? Ah, is not such a sad spiritual death common enough?

Let us put aside every weight and the sin that so easily besets us, praying for grace and wisdom to meet the daily problems. "Without were fightings, within were fears, nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus."

I bring you the story of a little lad, for we have things which hinder us from a true testimony. "If I should die before I wake," said Donny, kneeling at his grandmother's knee. "If I should die before I wake" — "I pray" — prompted the gentle voice. "Go on, Donny." "Wait a minute," interposed the small boy, scrambling to

his feet and hurrying away downstairs. In a few moments he was back again, and dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption. "But I did not think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the morning. But 'If I should die before I wake,' why — I didn't want him to find them that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you are going to keep on living, but you don't want 'em that way if you should die before you wake." "That was right, dear, it was right," commended the grandmother's voice, with a tender quiver. "I imagine there are a good many prayers that would not be hurt by stopping in the middle of them to undo a wrong."

With sins forgiven, fears conquered, and strength to overcome, we should go on to courageous living for Christ.

Spurgeon started up one night in great fright. He had just dreamed that his heart had stopped beating. His watch was within reach, and, on looking at it, he discovered that it had stopped running, apparently at the very moment when he had had the ugly dream. His own explanation, which was probably the correct one, was that the moment the watch stopped, his ear had noted the change, and brought on the dream. And the great preacher, with the readiness which always characterized him for using common things as illustrations of great truths, seized upon this incident, and said, "How I wish every Christian, whenever he feels the works of piety are not carried on by him, would start up in fright, and say: 'Has my heart stopped?'" An observant man may discover in his very tones that his heart is out of order, through envy, or greed, or lust.

No matter what the experiences through which the Christian passes — Fightings without, fears within, nevertheless God." This gives the needy assurance that these things may come to pass by our lives, nevertheless God remaineth and has blessed comfort and promises us that as our days, so our strength will be. Yes, "all things work together for good to them that love God."

Three Great Questions of Passion Week, and Greater

By DR. J. A. HUFFMAN
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IT WAS Tuesday of Passion Week, and Jesus had appeared in Jerusalem during the day, and had withdrawn to Bethany, or the Mount of Olives, where He spent the nights.

The situation was growing more tense hour by hour, and in a desperate effort to incriminate Jesus, political and religious parties temporarily or partly forgot their differences and joined hands against Jesus. Pharisees, Herodians and Sadducees played their part in turn.

The subtle plan was to ensnare Him in His speech by asking Him age-long and difficult questions. Luke tells us that "they watched Him and sent forth spies, who feigned themselves righteous, that they might take hold of His speech, so as to deliver Him up to the rule and to the authority of the governor" (Luke 20:20).

The Political Question

The first catch question put to Jesus was of a political character, and was concurred in by the Pharisees and the Herodians, two parties who were violently opposed to each other. The Pharisees were the loyalists, who could tolerate no domination of the Jews by another nation, who could with no grace wear a yoke of foreign domination about their necks; while the Herodians constituted the party favorable to Rome, and who supported Herod of Galilee in his kingly ambitions.

The probability is that they had contended bitterly over this very question and that their own disagreement over it furnished the basis for their agreement to submit it to Jesus. Whichever way He would answer, so they reason, He would be taking issue with one party or the other, and at the same time He would incriminate Himself before Roman authority directly, or bring upon Himself the condemnation of the Jews.

Here is the question: "Is it lawful to give tribute unto Caesar or no?" A subtle question, indeed, and a difficult one in the face of such circumstances. To a mere man it was sufficient for his undoing, but not so for Christ. Perceiving their craftiness, He called for a denarius, and, upon its exhibition demanded to know whose the

image and whose superscription. Upon the reply that both image and superscription were Caesar's, Jesus gave the answer. It was not an evasion, but a straightforward answer: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Luke 20:25).

It is to be noted that there are two parts to Christ's answer to this difficult question. There are some things which Christians owe to the government, here symbolized by Caesar. Among these are respect, the payment of taxes, prayer and obedience to every law which does not conflict with the higher law of God. Christians have always been, and are still, the best citizens of any country. Even while Rome was feeding Christians to the lions in the Coliseum and burning them at the stake, they were even then her *best* citizens. No wonder that Rome went down, as any nation must which undervalues her best citizenship thus!

The other side to the answer relates to man's debt to God. There are some things which Christians owe to God alone. It is a peanut patriotism, a tinselled and tinhorned loyalty which preaches a doctrine that man's debt to God cannot be paid except through government. This has been understood by a line of martyrs down through the centuries, who valued the will of God more than all else, but needs to be re-echoed in the ears of each successive generation. How glad we should be that Jesus answered this question for Christians of all time!

But note the amazement of the questioners. They recognized the fact that Jesus had answered wisely, leaving no point for attack. Luke closes this part of the narrative by saying: "And they were not able to take hold of the saying before the people: and they marveled at his answer and held their peace" (Luke 20:26).

The Future-Life Question

The Pharisees and Herodians having been outwitted, the Sadducees took their turn with a question well designed to ensnare Jesus in His words.

The Sadducees were the materialists of their day. Their religious attitude was largely a negative one. They did not believe in the existence of angels, in spirits, or in a resurrection from the dead. Man, when he died, was like the brute, dead for all time.

The question which the Sadducees brought to Jesus related to an important item in their faith of negation, the resurrection. Even though the question brought by the Pharisees and Herodians failed to ensnare Jesus, this one, so they thought, certainly could not fail.

It was a hypothetical case, but one nevertheless real, especially as it was based upon the Mosaic law. Prefacing their question, the

Sadducees said: "Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother" (Luke 20:28). Having cited the Mosaic law, they represented the case by saying: "There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died" (Luke 20:29-32). Then the delicate, difficult question: "In the resurrection therefore whose wife of them shall she be? for the seven had her to wife" (Luke 20:33).

This is a question confessedly difficult, and who but Christ could have answered it? But to Christ the future was as well known as the past, and to Him the question presented no difficulty. Hear the answer in Christ's own words: "The sons of this world marry, and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection" (Luke 20:34-36).

Marriage is a Divine institution belonging to this world, for the original purpose of replenishing or filling the earth, which God created for man. The next world will be different, for they will not die any more, but are equal unto the angels in immortality. Because of this fact, the institution of marriage is not carried over into the next world, and marriage relationships here will present no difficulties there, for they shall not exist.

Were there not another word in all the Scriptures upon this subject, this is sufficient. In the light of this marvelous preachment of Jesus concerning the next world, the theory of a future propagation of the race falls flat, and cannot be bolstered up by any far-fetched theories or conclusions.

How glad we should be that someone asked this question, even though we regret the motive for which it was asked. Had they not done so, we would ask it if we could. They asked it for themselves and us, and Christ answered it for us both. More than once has this answer of Jesus comforted the hearts of bereaved men and women, into whose lives the necessity arose for a second companionship in this world.

Jesus had so wisely answered this most difficult of questions that it is recorded: "And certain of the scribes answering said, Teacher, thou has well said. For they durst not any more ask him any question" (Luke 20:39, 40).

The Legal Question

Though humiliated by their failure to ensnare Jesus with the political question in which they had joined with the Herodians, the Pharisees evidently took something of a secret pleasure when Jesus silenced the Sadducees. Gathering themselves together, through their representative, a lawyer, they propounded to Jesus what may be called a legal question. It was not a legal question in a civil sense, but a legal question in the religious sense.

Human nature has always sought to classify sin, hence to catalogue the commandments of God in relative importance. "Teacher, which is the great commandment in the law?"

Without a moment's hesitation, Jesus answered by summarizing the comandments on the first table of the Decalogue, which relate to man in his relation to God, and said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment" (Matt. 22:37, 38).

Anticipating the next question which was almost certain to come from the lips of the lawyer, Jesus summarized the commandments on the second table of the Decalogue which relate to man in his relation to man, and said: "And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Matt. 22:39).

The questions designed to ensnare Jesus were ended. Each group had taken its turn in the effort only to be bowed aside into silence when they had been completely outwitted. After the third question, Mark significantly adds: "And no man after that durst ask Him any question" (Mark 12:34).

The Religious Question

But the questions were not over, for the great Master Teacher recognized the pedagogical principle of answering a question by the asking of another, and practiced it here.

His answers to all their questions were recognized as wise answers. There had been no evasion, but before permitting the Pharisees to depart He propounded to them the all-inclusive question: "What think ye of Christ? Whose son is He?" (Matt. 22:42). This question involved the whole matter of Christ's humanity and deity. So confused did they become that, after some vacillating effort, they became silent, and Matthew records: "And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matt. 22:46).

An All-Inclusive Question

Assuming that Jesus meant to teach the all-inclusiveness of the religious question which He propounded, it should be noted how truly it was such.

What an individual thinks about Christ, and his attitude to Him, will determine his citizenship. With such, ministers of God in matters of government have no trouble, and to such law-abiding citizenship just authority has no terror. Their attitude to Christ has predetermined this.

A man's attitude to Christ also determines his relation to the law of God. To him it is not a question of big or little sins, of the relative importance of commandments, but a spirit of obedience to all the will of God. A proper attitude toward Christ, resulting in a regenerated heart, is the positive prerequisite to the keeping of the first item of the law of God. Christ's question included all this.

He who finds his proper relation to Christ has no need of fear in relation to the future. He may not be able to answer many of the questions concerning the next world, but his relation to Christ compensates for all.

A young man lay upon his dying bed, while his spiritual adviser sat beside him. Looking up into the face of the man of God he said: "There are so many things which distress me. There are so many things about the next world which I do not know. I feel so strange." (It must be remembered that Satan is present to tempt the saint even in the dying hour.) Said the minister to him: "My dear boy, is not Jesus with you?" "Oh, yes," came the unhesitating reply. "Has Jesus not promised to go with you, and is that not enough?" "Yes, Jesus has promised to go with me and His presence is all I need," responded the pale-faced lad, as a smile of serenity and satisfaction passed over his face — a smile which seemed to remain after the lips could speak no more. His relation to Christ answered all unanswered questions relative to the next world.

The question, "What think ye of Christ?" embraces all these other questions, and the answer to this one question determines the answer to all others.

Great as are many questions of life, Jesus would teach His disciples of all time the lesson of the all-inclusive question. Let our attitude to Christ be properly adjusted and maintained, and the answer to every legitimate question of this world and the next is at hand.

"Thou Art My Battle Ax"

By REV. BOB INGERSOLL
Evangelist

YOU will find my text in Jer. 50:20. They tell us never to take a text from its context, but that is just what I am going to do, I want part of the twentieth verse for a spiritual application, "THOU ART MY BATTLE AX." Many are the titles given to our Lord, Lily of the Valley, Rose of Sharon, Balm of Gilead, Glorious, Holy and Reverend is His Name, The Lord of Hosts, The Lord Our Righteous, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, The Light of the World, The Bread of Life, The Water of Life, The Ressurection and the Life, Thou shalt call His name Jesus, "This name is like ointment poured forth, yea like the Alabaster box when broken it gave out a sweet smelling odor that filled the house," Author and Finisher of Our Faith, Captain of Our Salvation, The Lamb of God, King of the Ages, King of the Jews, King of kings, King of Saints, Beloved, The Bright and Morning Star, Alpha and Omega and Thou Art My Battle Ax.

This is a strange name to call our Lord, but strange as it may seem, remember He that goeth before thee will hew down every Barrier, clear away every pathway and make straight every crooked way. So FEAR NOT, GOD'S BATTLE AX WILL DELIVER, because HE IS OMNISCIENT (John 2:24, 25).

Jesus did not commit Himself unto them because He knew all men and needed not that any man should testify of man: for He knew what was in man (John 16:30). Now are we sure that Thou knowest all things. If you will turn with me to Mark 11:1-16 you will read there of the Omniscient power of God's Battle Ax. He knew the City and place where the colt was tied. He knew no man ever sat on him. He knew that they would inquire about taking the colt. He knew just what to tell His disciples to say, "THE LORD HATH NEED OF HIM." He knows all things. He knew Nathanael (John 1:47-48). "Jesus saw Nathanael coming to him, and saith of him, behold on Israelite indeed in whom is no guile, Nathanael saith unto him, whence knowest thou me? Jesus answered and said unto him, before Phillip called thee when thou wast under a fig tree, I saw thee." As He knew the colt was tied in a distant city and as He knew Nathanael was sitting under a fig tree and saw him, my friend He knows and sees you (Ps. 139:1-40), "Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thoughts afar off. Thou compassest my

path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether."

There are three personalities that God deals with. First. The personality that your neighbor knows. It is always on dress parade when the neighbor is around. You do your best to make them believe you are something that you are not. This is a personality on dress parade. But remember that God knows that personality.

Second. The personality that your wife knows. Your wife knows things about you your neighbor does not know and will never know. Things are hid in her heart and locked there, and she would rather die than tell. It is that personality she lives with every day, she knows and loves. Yet how often that personality tramples under foot the love and breaks the heart and casts aside all that she holds dear. But remember, He knows all things. We will give an account to Him.

Third. The personality you know. He knows the passion, the pride, the sin, that covered up stuff. LISTEN. He knows all things and He need not that any man tell Him, for He knows what is in the heart of man. (Ps. 44:21), "Shall not God search this out? for he knoweth the secrets of the heart." He Knows You.

Let us confess our sin, He will put it under the Blood. THEN FEAR NOT, GOD'S BATTLE AX WILL DELIVER.

A mother placed in the hands of her son the Bible, and said, "This book will keep you from sin, or sin will keep you from this book." Putting her arms around him and placing a kiss upon his cheek said, "Good-bye my boy, you are going to college. Remember your mother's God; believe and claim His promises for they will never fail. I will be praying for you."

The young lad slipped his arms around his mother, promising her he would read the Bible daily, trust in her God and believe His promises. "Good-bye mother, God bless you. Pray for me. I will write you every day," said the young man as he left her side.

He carried that promise out for a while with a letter every morning. Then a day was missed; two days, then a week, two weeks. The mother's heart burned within her as she longed for a letter from her boy. Down deep in her heart she realized something had happened and decided to visit her boy in college. Inquiring about him at school she was shown to his room. He was not there. On the walls of his room were pictures which made the mother blush with shame. She fell upon her knees and with a tear stained face left the room, walked across the campus grounds and went in town and purchased a painting of the boy Christ, by Hoffman. With a prayer upon her lips and holding the picture close to her heart she went back to the boy's room, hung

the picture opposite the door, again slipped to her knees in prayer and then left the room and went home.

The boy after his classes, rushed to his room. Opening the door he saw the picture of the Christ hanging on the wall; he stepped a few feet back with his hands to his face as the tears started to flow and cried out, "Mother has been here."

With that statement he took all the pictures down from the wall and left the one of Christ, went over to his desk, wrote a note to his mother, telling her what he did and said, "Mother dear, all the pictures are gone; just Christ remains only on the wall, but He again is hung on the walls of my heart."

Listen! If the painting of Christ on canvas from the heart of a painter could change the life and room of a college boy, what would a real Christ do if you would give him a chance?

He is omnipresent. (Matt 18:20), "For where two or three are gathered together in my name, there am I in the midst of them." (Matt 28:20), "Lo, I am with you alway, even unto the end of the world." Ever Present. As the Psalmist said, (Ps. 139: 7-12), "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

We cannot hide from God, He is ever present. If we believed this we would not go to some places we now go. I heard a preacher say, "This is not my home town, nobody knows me here, I can have a good time." He forgot God. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? Lo not I fill heaven and earth" (Jer. 23:23-24).

If we believe the Lord is ever present, we would be careful about our conversation. He hears every word, and remember we must give an account to God of every idle word," for by thy words we shall be justified and by thy words we shall be condemned" (Matt. 12: 36, 37). We cannot hide from God, He is ever present. Achan tried to hide the wedge of gold and Babylonish garment. He forgot God.

"His eyes are upon the ways of man and he seeth all his goings, there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves" (Job 34:21-22). "For he looketh to the ends of the earth, and seeth under the whole Heaven" (Job 21:24). "For the ways of man are before the eyes of the Lord" (Prov. 5:21).

"For mine eyes are upon all their ways; they are not hid from my face neither their iniquity hid from mine eyes" (Jer. 16:17). We cannot hide from God.

Saul tried to hide the spoil that he brought back from the Amalekites. He forgot God. "What meanest this, the bleating of the sheep and lowing of the ox?" He forgot God. "The eyes of the Lord, which run to and fro through the whole earth" (Zech. 4:10).

"The eyes of the Lord are in every place" (Pro. 15:3). "Thine eyes are open upon all the ways of the son of man" (Jer. 32:19). We cannot hide from God. He is ever present.

Belshazzer tried to hide his sin; he forgot God. Soon the finger appeared on the wall, writing the judgment of the king. And so the finger of God is writing on the wall of your heart. "Be sure your sin will find you out." "There is nothing covered, that shall not be revealed, and hid, that shall not be known" (Matt. 10:26). "But all things are naked and opened unto the eyes of Him with whom we have to do." We cannot hide from God. He is ever present.

Let us confess our sin, put it under the blood then FEAR NOT, GOD'S BATTLE AX WILL DELIVER, Because HE IS OMNIPOTENT, (Matt. 28:18), "All power is given unto me in heaven and earth." ALL POWER. POWER OVER DEATH. The widow's son heard the voice of Jesus, when He said, "young man, I say unto thee, arise. And he that was dead, sat up and began to speak" (Lk. 7:13-14-15).

Lazarus heard the voice of Jesus when He cried with a loud voice, Lazarus come forth, and he that was dead came forth (John 11:43-44). Jairus' daughter heard the voice of Jesus, when He said, "Damsel I say unto thee Arise," and she that was dead arose and walked (Mk. 5:41-42).

POWER OVER DEMONS

Jesus met the demon face to face in the maniac of Gadara, for "He cried with a loud voice, and said, what have I to do with thee, Jesus, thou Son of the Most High God? Jesus spake the word, and said Come out of the man, thou unclean spirit." We find He had power over the demon because this man was sitting, clothed and in his right mind, Jesus told him to go home, the place where he longed to go but could not until the power of the demon was broken by the power of the Omnipotent One. The Lord God Omnipotent reigneth. He not only will reign in the Glory but He will reign in your heart now and give power over all the demons in hell or out of hell.

POWER OVER SIN. When they brought the man sick of the palsy to Jesus He said, "Son, be of good cheer; thy sins be forgiven thee." But certain of the scribes questioned His authority and power to forgive sin. So that they may know the Son of Man has power on earth

to forgive sin He said to the sick of the palsy, "Arise, take up thy bed and go unto thine house, and he arose and passed to his house." Power over Sin.

They said of Jesus, "He hath a devil." "A gluttonous man, a wine-bibber, a friend of publicans and sinners, and He is gone into the house of a Pharisee to eat." Behold a woman who was a sinner knew that Jesus was in the house, immediately went in and stood behind Him weeping, began to wash His feet with her tears, and wiped them with her hair and then kissed His feet. (Little did she know, soon those feet she washed and kissed would be nailed to the cross.) The Pharisee watched her and said within himself, "If this Man was a Prophet, He would know this woman was a sinner." Jesus knowing the thought of the Pharisee said, "Simon, when I came into your home you gavest me no water to wash my feet, but this woman hath washed my feet with her tears and wiped them with the hair of her head. Thou gavest me no kiss, but this woman since I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with anointment. Wherefore I say unto thee, her sins which are many are forgiven." Then He said unto her, thy sins are forgiven, and He said unto the woman, "Thy faith hath saved thee; go in peace."

Power over sin, and the sinner. I know the Omnipotent one, God's Ax, has power over sin and sinner.

One night in the Mel Trotter Mission in Grand Rapids, when I was lost in sin and a sinner, I was told that Jesus, God's only begotten Son, died on the cross and shed His precious blood for sin and the sinner, and if I by faith would believe, He would come into my life and old things would pass away and all things become new. I took Mel Trotter at his word, I walked to the altar, knelt down and Jesus made good His claim. That Thursday night, ten minutes to nine o'clock on the twenty-fifth day of April, 1912, I became a new creation and by the experience I had with Jesus, I know He has power over sin and sinner. Will you confess yourself as a sinner before God? If you will, FEAR NOT, GOD'S BATTLE AX WILL DELIVER BECAUSE HE IS OMNIPOTENT. "All power is given unto me in Heaven and in earth."

Christ's Intercessory Prayer

By DR. H. A. IRONSIDE
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IN THE Epistle to the Hebrews we read that our Lord is able to save to the uttermost all those who come unto God by Him, seeing He ever liveth to make intercession for us. This is the work He has been carrying on for over nineteen hundred years, as we count time on earth.

Have you ever said to yourself, "I wish I understood this better. I wish I knew what He has to say to the Father as He intercedes on our behalf?" Well, in the seventeenth chapter of John we have a wonderful sample of His great ministry in the Holiest as our Intercessor. This is His High Priestly prayer and we are permitted to draw nigh and listen as He pours out His heart to the Father.

Seven times is this prayer He speaks of the men the Father has given Him. He delights to think of believers collectively as the gift of His Father's love.

In verse 1 He prays saying, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." He looks at the cross as though it were already in the past — and He looks on to the moment when He shall, as Man, take His seat at the right hand of the Majesty in the heavens.

In view of this, He thinks of His people, who still have to tread the sands of the wilderness. He says, "As thou has given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." All who have been given to Him by His Father are the recipients of eternal life — a life that enables them to enter into fellowship with divine Persons — "This is life eternal." He exclaims, "That they might know thee, the only true God and Jesus Christ whom thou hast sent." This is not a definition of eternal life. But it is that for which this divine life gives capacity. The natural man cannot know the Father and the Son. It is only those who are born again and have received eternal life who can understand and enjoy communion with God.

In verse 6 He says, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me, and they have kept thy Word." Twice in this verse you hear Him exultantly speaking of the men given Him of the Father. Believers are the Father's love-gift to Jesus and He values them accordingly.

Again, in verse nine, He says, "I pray for them: I pray not for the world, but for them which thou has given me; for they are thine." On the cross He made intercession for the transgressors. Now in the glory He prays for His own. Nor does the fact that the Father gave them to Him make them any the less dear to the heart of God. They belong to Him still — for the Father and the Son share everything in common.

Definitely He prays in verse 11, "Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are." This is unity of life that He has in view. And all saints everywhere are one in this blessed family relationship — all share the same life and know the same Father.

He adds, in verse 12, "While I was with them in the world I kept them in thy name; those that thou gavest me I have kept and none of them is lost; but the son of perdition (is lost) that the Scripture might be fulfilled." I have added two words here to give the exact sense. As we have it in our English version we might imagine He meant that he had only lost one of those given to Him by the Father. But He lost none of them. "The son of perdition" was never given to Him. He is lost and so God's Word as given in the Old Testament is fulfilled.

He speaks of a second unity in verses 20 and 21, where He prays for us — for all who in after days would believe: "Neither pray I for these alone, but for them also which shall believe on me through their word." That includes you and me, if we are saved, for we believed because of the testimony of the early disciples, and He links us up with them in the unity of testimony as He pleads, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may *believe* that thou hast sent me." The world believes through our testimony. As Christians witness to the one only name given among men whereby we must be saved, sinners, moved upon by the Holy Spirit, are led to put their trust in the Lord Jesus.

By and by the complete unity will be manifested when Christ returns. To this He refers in verses 22 and 23. "The glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and has loved them even as thou hast loved me." This will be unity in glory. Then it is not merely that the world may believe — but the world shall know that He who was once rejected here is Lord of all. And then the world will realize that the Father loves all believers even as He loves His own eternal Son.

The seventh instance where our Intercessor refers to those given to Him by the Father is found in verse 24, "Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." This is love's earnest plea. Our Lord's heart longs for the time when all those given to Him by the Father shall be with Him in the glory, and shall share in all His joys and participate in His acquired glories. His essential glory as the Son of the Father can never be shared with others. But the glories He won by His humiliation and His death He will have all His own enjoy with Him throughout the ages to come.

The Crucifixion

By DR. BOB JONES, JR.
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TO SOME men it has been given to be bystanders at one of the great events of history, onlookers when the clock of time has struck some special hour. Men have stood by at the death hour of great historical figures. His pupils and disciples were present when Socrates drank the hemlock. The Roman senators stood by or fled dismayed when the conspirators stabbed Caesar. Napoleon's death was witnessed by a physician and some few of his jailers and attendants as he died in exile on St. Helena.

The crowd that gathered outside the walls of Jerusalem at the midnight hour of history were witnesses of the greatest tragedy of all time and all eternity. They were present at an event marked red on the calendar of the ages with a Saviour's blood. It was a strange crowd that gathered there that day — Roman soldiers, the rabble of Jerusalem, strangers from the uttermost parts of the earth, proselytes, and those who had come out of curiosity to be at Jerusalem during the time of the Jewish Passover feast, courtesans and priests, highwaymen and Pharisees, and those who loved the Saviour had come out to watch Him die.

The strangest thing about the whole tragic event was not so much that a good man should be executed between thieves, or that the rabble should have come out to scoff at Him whom they had hailed as their King but a few days previously, the One who had come in the name of the Lord. Similar changes of popular favor have occurred in the history of a fallen race, and the world's benefactors have often met at the hands of mankind treatment unworthy of them. The strangest thing on this occasion was the utter blindness, not so much of the crowd, but of the priests and Jewish scholars who knew the Old Testament Scriptures, and perhaps even of the Saviour's own disciples, to the meaning of the event that actually took place.

Watching Him there the Roman soldiers thought this was the execution of a provincial agitator, the death of a fanatical teacher, and a stirrer-up of sedition. But in the eyes of God and the heavenly hosts, this day Golgotha was a sacrificial altar, and the wooden beam lifted up the Lamb of God in the only all-sufficient sacrifice for human sin.

To the rabble attracted there, it was the official execution of the decree of Pilate, the Roman governor, a sentence that day passed and

that day executed. In their blindness they did not see in this hour their prophecies fulfilled, for rabbi and Gentile alike failed to recognize that even before the world was, from before the foundation of the world, He was as a Lamb slain.

Smug in their garments of complacency and self-esteem, robed in their legalistic fringes, members of the priesthood looking on Him there saw in their bitterness and soured cynicism their vengeance *wrecked upon One who had questioned their authority and upbraided* their additions of vain ceremonies to the law of Moses and their accumulation of priestly vanities. But at the place of the skull that day the great High Priest, by sacrifice of Himself, was making full, perfect, and sufficient atonement. Up to that moment all the blood on Jewish altars shed had like a crimson carpet marked the way, and all the smoke of all the sacrificial fires since Abel's rough altar without the gate of Eden, gathered in the cloud which in His dying hour shut Him from sight of God and men.

To thoughtless ones within that crowd this was but the end of a man's life, a cruel end, but none the less an end. But in reality it was an end only to Satan's sway and death's dominion. It was not an end of life, but a beginning. To all who look that way in full surrender and in faith for sin's forgiveness, from Adam's time to this our day, and to the time when all things shall be put under His feet in His final triumph, this was the beginning of life *eternal.* Watching Him there they thought themselves beholders of the releasing of one spirit from the body of flesh, while in that moment was occurring the release of many souls from death and hell.

To the lordly Roman standing in his pride at a vantage point amid the crowd, that day but marked the removal of an influence inimical to the peace of Rome and her imperial sway. In human blindness and with eyes of flesh he could not see that in that hour was released a power that would shake the world and totter imperial Caesar from his throne. He could not see that the lowly Nazarene, hanging in agony and dying there that day, would one day rule over an empire of which Caesar's spreading domains would be but a small part.

Amid that crowd were doubtless some who had seen the Saviour's miracles of mercy, possibly some who had felt the touch and healing power of those hands now nailed upon the beam. Some there without doubt knew of His love and unfailing compassion, and watching Him die they may have said within themselves, "Love cannot prevail against hate!" Alas! poor blind ones, they saw least of all, for in that hour was love most triumphant — God's love for man to thus give His own Son — a Saviour's love to pour out His lifeblood. In that hour of sacrificial love — love to His enemies who nailed Him

there — His heart was broken and love was poured out in water and in blood to wash away man's sin and redeem poor erring sinners unto Himself, making them joint heirs with Him.

And to some in the crowd who knew Him in His love and righteousness there may have come the conviction, "Today we are beholding the triumph of crime and oppression in the name of law on this the Passover eve." They could not know that they were watching divine mercy write an end of the dispensation of the law. They did not recognize the sacrifice of the Pascal Lamb, of which that lamb in Egypt was the type, or comprehend that His blood sprinkled on men's hearts would cause the wrath of God to pass them by as the angel of death passed over blood-sprinkled doorways in the land of Goshen. They did not comprehend that they were beholding God's justice triumph in the dawn of His redeeming grace.

To those depraved ones in the mob who yelled to Him to prove His deity by coming down, and to the thief beside Him railing, "If thou be Christ, save thyself and us" (Luke 23:39), His death was evidence of mortal weakness and mere humanity. They would not see that it was the power of His divine omnipotence which made Him endure the cross, despising the shame, nor could they know that it was His own divinity and not the nails in outstretched hands and pierced feet that held Him there. His followers had not understood His meaning when He said that no man took His life from Him, that He laid it down of Himself (John 10:18).

When they heard Him cry, "Eli, Eli, lama sabachthani?" (Matt. 27:46), some of that number thought it the agonizing cry of a dying man to a long dead prophet. That cry, "My God, my God, why hast thou forsaken me?" was the saddest that ever rang in the ears of God or man — the cry of God Himself, the uncreated Son, a Person of the Trinity, one with the Father from the beginning, as He for the first time in all eternity knew separation from the Father, covered in His agonies by the sins of all mankind which He bore.

Yes, "They watched Him there." In the hour of Christ's crucifixion human depravity was most manifest. Human depravity, that made Calvary necessary, delighted in the death of Him who hung there for sin. I do not like pictures of the crucifixion. It has never seemed to me that any artist could depict the scene with all its horrible detail. Each man can best see Christ there as the Holy Spirit limns the picture in his soul. Isaiah prophetically looking forward beheld the cross atop the brow of Golgotha and wrote, "And when we shall see him, there is no beauty that we should desire him . . . His visage was so marred more than any man" (Isa. 53:2; 52:14). Picture Him there one mass of blood, the flesh of His back torn through to the bone by the lash of Roman soldiers. His eyes almost

closed in His face from the blows of the soldiers' fists, the blood from the thorn-crowned brow running down the beard, the torn hands, the pierced feet, the modest Son of God held high aloft before the gaze of all that mob, clothed only with the garments of His blood. "They watched him there." They watched Him while He bore their sin, watched Him unmoved or mocking. They watched though God turned away His face. They watched until the Father drew a veil of darkness around His suffering form.

Have you watched Him there? I never read the account of the crucifixion as recorded in the Gospels but I marvel how that mob could stand unmoved in the presence of His death. Yet the only conversion recorded in the hour of His crucifixion was that of the thief who hung beside Him against the sky, a conversion that sprang definitely, as every conversion must, from a sense of guilt. "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss" (Luke 23:40, 41). And, every one of us would have hung there that day had we with that poor thief received the due reward of our misdeeds. In his declaration, that thief, recognizing Christ's deity and freedom from sin, the factors which made Him a satisfactory sacrifice, and recognizing and confessing his own sin first, felt the cleansing blood that has sufficed for all who have sought to wash their souls clean in its flow. Indeed, we should have suffered there. Not only the Jewish mob that day, not only those Roman soldiers, not only Pilate's order, or the hostile Jewish priesthood, but our sins nailed Him there. With cruel hands we made the crown that pierced His brow; out of the thorns of our wickedness and sin plucked from the stony ground of our own evil, godless hearts, and by our own rejection and denial of His kingly sway within our lives, we wove the mocking thorns into His coronet. Each one of us has had a share in the blows that lashed His back, each blasphemy of an unregenerate tongue cut deeply into His flesh. He was stung by the thongs of our rebellion, cut deeply by the stubbornness of our pride and self-will; and as we look upon those hands and feet impaled there we might well cover our faces and cry out in shame to think we nailed Him there.

Those hands that were never stretched out save in mercy, that touched with healing and with love, that made blind eyes to see and deaf ears to hear, that in compassion touched the leper whom none else dared touch and let him back from living death to union with the ones he loved, those hands that knocked upon the tomb's portal as upon the doorway of a bedroom to wake the sleeper and send the dead back to sit beside the fires of home, those hands — *we* nailed them there! Those feet that walked so many weary miles on errands

of mercy and grace, that walked upon the water as the Saviour, in the beginning had walked the pathways of the heavens amid the anthems of the singing morning stars, those feet — *we* nailed them there! Those nails were mined out of the evil pits and dark galleries of our vain, sinful thoughts, heated at the fires of our lusts, forged on the anvil of our hatred, and driven into His quivering flesh by the hammer of our depravity; each stinging nerve-racking blow a sin that we committed.

That cross itself *we* made. A tree God planted to be a blessing, a shade and shelter, formed the beams on which He hung. A tree which might have been a rafter of a home to shelter a family from the storm, a tree which might have become the tall mast of a stout ship sailing in pride across the seas in service to mankind — that tree became a cross, but it was a cross we fashioned. Fashioned from the gifts God gave us but perverted to our own selfish pleasure, from talents which yielded pleasure, from talents which yielded to God might have blessed the world but which we used for self and sinful gratification — these made His cross.

Yes, with the thief we might have suffered justly for all the agony of those hours and all the anguish that He bore. Not only the physical suffering of the body, but also the suffering of the separation from the Father were rightly ours, and in the anguish on the cross He endured all the anguish in hell of all lost men throughout all the hours of eternity. Yes, they were likewise ours, yours, mine! We might have hung upon that cross had we received our own deserts, but sitting down they watched *Him* there.

And "they watched him there." It is no wonder that man in his sin and in his depravity hates the cross. It is not strange that Satan seeks to hide it with a darkness blacker than that which covered it in the ninth hour when Christ, having cried with a loud voice, "It is finished," yielded up the ghost, for only if we see Christ on the *cross* can we be saved; only as we watch Him there are we redeemed; only as we plunge in the blood there shed can sins be washed away. We watch Him in His ministry, a ministry like which there is no other — a ministry of healing and blessing. We watch Him in His miracles, and marvel at His power and His love. We watch Him in His teaching, and we stand amazed in the presence of His wisdom and His brilliant simplicity of speech as He speaks as one having authority. But it is only as sinful man watches Him *there* that he knows Him in the purpose for which He came into this world, and it is only when we watch Him *there* that we can claim Him as our Saviour. The last time the sinful world ever saw Him, He hung there. Only the redeemed beheld Him in the glory of His resurrection.

His shed blood is the *leitmotif* of Scripture, the theme of heavenly song, the boast of the redeemed. Calvary is the focal point of human history, the holy mount of God's heavenly kingdom, where man may enter into divine presence, the natal chamber where children are born into the family of God. It is at Golgotha that the law, whereby man seeks to climb to fellowship with the Father, meets grace which lifts him there. Calvary is the axis of eternity, the jewel of earth's diadem. In the presence of the cross all the problems of life are settled for the Christian. Here all temptations are withstood, and Satan met here is here defeated, and only here does overcoming strength abound. The Christian cannot look long upon the cross or watch Him there without becoming conscious that the world that crucified the Saviour has nothing of value to offer him. Temporal things viewed in the light that streams from Calvary will seem as garish and as tawdry as they are. To the sinner Calvary is the only hope, the Saviour on the cross the only plea for pardon which can reach the ears of God. Christ is ours whether we will or no, our Saviour if we accept Him as such — or our Judge.

Christ the Final Answer

By DR. HAROLD C. MASON
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THIS poor world of ours is wild for want of rest. There have been many questions but too few adequate answers, and we continue to welter in confusion and misery. The world needs rest as well as quest.

In the hand of every normal baby born into the world is placed a golden key wherewith to unlock the mysteries of a new and wondrous environment. This key is curiosity, the aptitude for questioning. In the other hand is a tiny key-flower. It is the capacity to believe and thus achieve answers to questions.

Intelligence is not entirely a matter of raising questions. It involves the power to arrive at satisfactory and conclusive answers as well. When I was a small boy in Ohio, mother started me down the dusty country roadway to a little red brick schoolhouse. There our teacher assembled a group of beginners before a large chart, and with her pointer indicated certain symbols which she named. We believed her, without questioning, otherwise we could not have set out upon the path to education. We would have been incorrigible and intellectually impossible, had we not believed.

Life presents many problems. It is inevitable that there be questions, but futile questing, questioning which forever ends in confusion worse confounded, does not solve them. Human wisdom may be categorized into three parts: practical, academic and vital. These fields have to do with the ultimate nature of things, or what we call the physical sciences; how do we know anything, what is mind, is there a soul — these are questions of epistemology or *mind-soul* questions. Then there is the great problem of evil, the problem which is so practically bound up in every day living. We call it ethics.

There is the insuppressible question as to immortality. Living is bound up with two terrific questions. What is my life and of what duration? If death does not end all and I am to live forever, what about the memories I make here; what about the habits and attitudes which characterize me here in relation to eternal existence; will I meet the folks there whom I have wronged here? What is my responsibility? That is the second overwhelming question. If I am to live forever, how can I make life worth living? Of myself I am cowardly and wayward and weak; who is sufficient for the needs of my life if I am to live forever?

Christ says that He is the answer.

In John 14:6 Christ spoke to puzzled, bewildered, needy men. He challenged them to believe what He said, even as the little teacher in that Ohio rural school challenged the beginners. Unless men had the capacity and the will to believe what He said, their spiritual education becomes an impossibility. Christ said to these troubled men, "I am the way," I am the answer to the great ethical questions which forever rise in the consciences of men. What relief statesmen could find in the practical wisdom of Christ, and in His great example. If men would seek Christ first they would find answers to questions of conduct. The wisdom of Christ is practical wisdom.

He said, "I am the truth." The search for truth has long engrossed the minds of men. It has created the great institutions of learning and founded the great libraries. What is everything? Whence came everything? But, someone says, the Bible is not a book of science. Certainly the answers which reward long and patient research are not to be found simply by becoming a Christian. If men of science follow Christ, they are able to approach the problems of matter and energy objectively, their hearts and minds having been set at rest as to the imponderable question of origins. Eternal scepticism can only mean eternal confusion and bewilderment, and scepticism is so subjective a thing that complete objectivity, so necessary to true scientific deduction, is impossible.

Again He said, "I am the life." This projected the question which has most stoutly and persistently resisted human effort. It concerns vital wisdom, wisdom which has to do with surviving the dangers and vicissitudes of environment. When men have learned to live physically, if they ever do, there will still remain the problem of immortality to baffle and perplex the profoundest thinkers. Answers to questions concerning the imponderable future must come out of the future, and this can only be by revelation.

The world's wisdom of necessity at all times has the stamp of the past upon it. Blundering human experience is the vehicle of the world's wisdom. Whatever man transmits of his experience becomes immediately data of the past. Only by revelation can the future become known before its fulfillment. The world needs the wisdom of God in Christ Jesus, the wisdom which is infinite and not bound to time and space.

The three claims of Jesus in the text anticipate and answer the three great problems in which all the meaningful questions of mankind are subsumed.

The question of origins has engaged the mind of man since before the days of Thales. Whence came everything? What is the ultimate nature of things? Since the objectivity of pure science in so centrally important to truth in the world of matter, the release from idle spec-

ulation which the scientist enjoys who considers things in terms of the Maker of all things, is of value in his research. Christ enthroned in the heart brings an inner harmony, an assurance concerning things which enables one to survey nature in an atmosphere other than the murk of mere speculation. The Christian man of science has the place upon which to stand to move the world, at least.

But knowledge of things does not make a livable world. Things bind one to the particular, to the transient, to appearances. Things which are seen were not made of things which do appear. It is good science as well as good religion to believe in an invisible world of reality.

A still greater question than that of the mystery of the world in which we live is the question of how to get along together as human beings. This question does not alone concern individual human lives, homes and communities. It is the question of history. What sordid pages compose much of the annals of mankind. The heart of man is deceitful above all things and desperately wicked. The question of ethics is more than an intellectual one. It is a heart question. People much of the time do not do as well as they know. They are moved by hidden springs of passion or impulse. The heart of man is the fountain of his acts. Problems personal and social are bound up in this question of the "way." The way to feel, the way to think, the way to act — where is the answer? Can it be found elsewhere than in the heart and mind of Christ, He in whom no fault could be found? Crime, war, poverty — how impotent cold intellectuality is in the presence of these social evils. Social and political science find themselves to be confusion worse confounded in the presence of the deep and powerful inscrutable motives of the human heart.

Said a high school girl to her father who was to address a conference of youth, "Daddy, don't tell them what to do. Tell them how to do it." We are reconciled by His death, we are saved by His life. His life becomes the life of the believer. He literally is the way, for He is the life. He lives in and through His saints. He also is become our salvation, not only from the penalty of the law, infinitely great as is that deliverance, but from ourselves. If men would but let Christ be the way He would be the way out of the quicksand of sin and selfishness. Someone wrote a plaintive bit of verse beginning,

> "Would there were somewhere a beautiful place
> Called the land of beginning again."

Christ struck at the root of that longing when He said to a wise old lawyer in a private conference one starlit evening, "Ye must be born again." He re-creates us who first created us by the power of His might.

Then there is the ever-present question of life after death. If a man die shall he live again? Men have fallen into grotesque and barbaric practices and beliefs in coping with this question. Christ answers it in a garden, without fetish or paraphernalia, without dimmed lights and uncanny wrappings. In broad daylight, in the presence of the deep disillusionment and scepticism of grief itself, He cried and the grave gave up its dead. Spiritism does not have the answer; nor Russellism; nor the ethnic faiths. The question of immortality is bound up with the question of ethics, with the nature of man and the universe. The answers must be found in terms of eternity, in terms of the Author and Creator of the universe.

Some day I shall be standing on a little promontory overlooking a dark and bottomless chasm. There will be no room there for any one but me. My friends will have followed as far as they could, but their faces can no longer be seen and their voices will be but faintly heard. Philosophy and history will fail me then. I shall need a light, a friendly voice of assurance ahead. And please, God, I shall see that light and hear that voice.

An old sailor lay dying, when, 'tis said, he cried out, "I see a light!" "Is it the harbor light?" asked a watcher by his bed. "Ah no," said he. "Is it the Minot light?" "No, no. it is the light of Glory! Let the anchor go!"

Christ is the final answer, here and now, and there and then, Praise His name!

Liquor and Our National Defense

By REV. SAM MORRIS
Former President of Huntington College

THE story of strong drink is the story of ruin.

It caused Noah to commit the first sin following the flood.

It caused Lot to commit adultry with his own daughters.

It played its part in David's sin of adultry and murder.

It was employed by Absalom in the slaughter of his brother Amnon.

It held high carnival the night Belshazzar was slain.

It caused Ahasuerus to dethrone good Queen Vashti.

No wonder the Bible declares, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise!"

Strong drink is universally recognized as the enemy of efficiency, a destroyer of will power, a disrupter of the nervous system, and that which robs men of courage. It ruins health, morals and manhood.

One of the first things this nation did when we entered the World War in 1917 was to prohibit the sale of any and all intoxicating beverages to any man in military uniform.

Immediately upon gaining control of Germany, Adolf Hitler set a curb and ban upon the use of alcohol. According to news reports, beer constituted 98% of the canteen sales in England during the first World War but only 5% of the sales in the present war. France, on the other hand, made no effort to curb drinking among her armed forces with the consequent result that her army, which the world had acclaimed as one of the very finest, crumpled up like an eggshell under the German attack. On August 23rd, 1940, the United Press carried a dispatch from Vichy, France, which declared:

> "A government spokesman said today that alcoholism was the chief cause of the collapse of the French army under the German attack . . . He said drunkenness was rampant in the army during the eight months of inactivity at the start of the war; that a single hospital in the fourth army area had 814 cases of delirium tremens during January, and that the disastrous era of intoxication by young French soldiers had caused most of the cases of nervous breakdown and shell shock when they had faced the German dive bombers and tanks."

Aged General Petain, the glory-crowned hero of Verdune in the First World War, said simply: "Our soldiers were drunk and could not fight."

AN IMPORTANT DISCUSSION

So it will be seen that a discussion of the subject, "Liquor and our National Defense" is not merely a matter of "idle chatter." This is

not simply a matter of morals or sentiment. More than ever before, the efficiency of an army depends upon the quality of its soldiers, the men required to operate the complicated machines of this modern age. Soldiers today must be alert, active, and in condition, mentally, morally and physically to withstand the ordeals of the enemy's onslaught. Billions of dollars are being spent to build up our Navy, Air Force, and to enlarge our Army. Every other interest has been subordinated to this national defense undertaking.

THE LIQUOR PROBLEM

There is a liquor problem connected with our national defense program. No sooner has conscription gotten under way and camps began to spring up over the nation than General George G. Marshall, chief of staff, went on the American radio networks calling upon the American public to coöperate in supressing what he termed a "sordid business for the accumulation of money" which was threatening to undermine the integrity of our young army. He said:

> "Establishments for the purpose of selling liquor are becoming increasingly active in the communities adjacent to the camps and in some communities there has been an influx of persons of questionable reputation.
>
> "Here we have on the one side a sordid business for the accumulation of money, and on the other the interest of every parent in the United States who has a son in the Army."

The Louisville Courier-Journal, describing a Fort Knox payday night, declared:

> "On the night of last payday the soldiers began to drift in shortly after dark. They obviously were quite thirsty and willing to take chances with their money at the black-jack and poker tables.
>
> "New arrivals filled the various dives within a short time. The drinking increased and with the boisterous gayety grew until practically all the men in uniform were definitely in some stage of drunkenness by midnight.
>
> "It cannot be stated too strongly that venereal diseases, on the scale reported from Fort Knox, are a grave menace to the defense program."

Great newspapers all over the nation carried pictures of soldiers and women in the dives of Phenix City, Alabama, and Columbus, Georgia, where Fort Benning is located. The news article was by Pete Craig, a staff writer for NEA, and it was headed, "Army Wars On Vultures." Among other things it declared:

"Unscrupulous and greedy proprietors have quickly set up shady establishments designed to take soldiers' pay with maximum efficiency and minimum regard for the soldiers' welfare.

"The real fifth columnists of the community are the women camp followers who filter into town on paydays, do their deadly work in silence, and then thumb their way back home till the next payday rolls around. And the extent of their operations will be known only when the monthly medical reports are compiled.

"The problem revealed so starkly in communities near Fort Benning is very evident around every large camp."

The United Service Organizations

This problem has become more acute with every passing month. In fact, it has become so acute that a counteracting movement was inaugurated. It is the movement whereby the government proposes to build some 300 recreational centers for the soldiers at a cost of some 160 millions and asks the American public to donate ten millions of dollars to maintain them. Their operation is under the supervision of such organizations as the Salvation Army, the YMCA, similar organizations among the Jewish and Catholic—hence the name United Service Organizations.

Now why go to this enormous cost to build these recreational centers and ask the American public to donate ten million dollars to maintain them? Lynn W. Landrum, writing in the Dallas Morning News and appealing for support of the USO declared: "Frankly, the purpose of these centers is to compete with saloons, dives and houses of prostitution." Many other editorial writers expressed the fact that it was a movement to counteract the evil influences of the dives and booze elements swarming about our Army Camps.

These and other facts demonstrate that we do have a liquor and vice problem in connection with our national defense. Only an ignorant or dishonest person will dispute or deny that the problem exists.

But why go to the expense and trouble of building recreational centers to "compete" or "counteract" the work of these dives, saloons and houses of prostitution? Why not "eliminate" those vice joints? Why not do away with these dives, saloons and houses of prostitution? When mites and fleas get into your chicken coops you don't seek to "compete" or "counteract" them — you eradicate them! When a snake dens up in your garden, you don't start growing a more beautiful flower bed in another corner of the garden and tell your children to play around it — you kill the snake!

That's what we need to do about these dives, saloons and houses of prostitution. They need to be eradicated. They need to be eliminated. They need to be destroyed and removed and then "substitute" for them the USO centers.

The Problem Twofold

This problem of liquor and our national defense is twofold. There is the inside and the outside problem. Beer is sold inside the camps by the government in the canteens and exchanges and hard liquor and women as well as beer are outside the camps. The beer drinking inside the camps serves as a "starter" or "appetite creator" for the boys and when they go off the reservation they get hard liquor and wild women. It is perfectly silly to talk about legislating against prostitution and do nothing about the booze question. It is worse than silly to talk about the booze and vice question outside around the camps and keep on serving beer within the camps. That's like talking about killing off Johnson Grass by cutting down the big stalks. You must kill the roots. And beer drinking inside our Army camps is the root of the liquor problem; it feeds the outside stalks.

Senate Bill 860

The late Senator Morris Sheppard introduced a bill to deal with this situation. It is known as Senate Bill 860. It calls for the elimination of all beer inside our Army camps and it calls for military zones around our camps prohibiting both all alcoholic beverages and prostitution. Of course, the leaders of the liquor industry and their henchmen in Congress have opposed, fought and hindered this bill at every turn. It is up to the fathers and mothers of this country with sons in our camps as well as their friends to let your influence be felt in support of the bill.

A lot of fathers and mothers who are worrying about the possibility of their sons having to fight and perhaps die on foreign soil may wake up to find them drunkards at home if this situation continues. I was told in Missouri the other day about a good Christian mother who had reared her son to abstain from alcoholic drinks, went to visit him in the Army, and found him so drunk that he did not even recognize her as being his mother. Imagine that if you can!

Quit Feeding the Lion

There is something else that fathers and mothers back home can do. They can quit feeding the lion. By that I mean they can quit trading with booze selling establishments.

They said the old saloon would not come back. They changed the name from saloon to cafe, filling station, drug store, grocery store, hotel, etc. The dry people who do not drink are putting more money

behind the booze joints of today by buying other commodities in them than are the wets by buying booze in them.

For example: here is a beer selling cafe. In walks a beer drinker and buys a bottle of beer. In walks a dry church man and buys a meal. The beer drinker pays a dime for his bottle of beer but the dry man pays 40 or 50 cents for his meal. Both put their money behind the same beer selling establishment. The difference is that the beer drinker put a dime behind it by buying a beer while the dry man put 40 or 50 cents behind it by buying a meal.

Take another example: You drive into a beer selling filling station and ask for a tank of gasoline. In walks a beer drinker and calls for a bottle of beer. He fills up his beer tank while you fill up your gas tank. It costs him a dime to fill up his beer tank but it costs you a dollar and a half or two dollars to fill up your gas tank. Both of you put your money behind the same booze seller! Both of you help the beer business to operate in that community.

Take another example: A woman will walk into a grocery store that sells beer and orders a four or five dollar bill of groceries while the beer drinker will order a bottle of beer. But both of them back the same beer seller with their patronage and support. Both place their approval, support and influence behind that beer selling establishment.

Ministers will stand in their pulpits and decry the awful ravages of the relegalized liquor industry and weepingly decry its evil influence among our youth, but when they attend the annual convention or conference or synod they will register for four or five days at some swanky hotel with its cocktail lounge, its beer bar and package store.

It reminds of the minister who was preaching against drink and declared, "All the booze in this town ought to be poured in the river." And further on in his sermon he declared, "All the booze in the world ought to be poured in the river." Then he concluded his sermon by saying, "We will stand and sing hymn 247, entitled 'Shall We Gather at the River?' "

If the dry people would withhold their patronage from all booze selling establishments we could close two-thirds of them in sixty days time. But just so long as we will buy meals, gasoline, drugs, groceries or rent rooms and the drinkers will buy the booze then just that long will they sell meals, gasoline, drugs, groceries and rent rooms to get our money and sell booze to get the drinker's money. They make "suckers" out of both of us and hook us on the same line only they use different bait when they fish for me.

A Reason for Being Radical

You say, "Aw Sam, you are radical."

Perhaps so.

I am going to stay that way.

In the pioneer days of west Texas a man and woman married who had known each other as little children back in the old states. They settled in Cottle County, Texas, just west of the town of Paducah. A little girl was born to that family. Later a little boy was born to them. A third child was soon to be born when one day the father left. Two months after he left them a little boy was born. As soon as the mother was strong enough she moved into town and started taking in washings to support herself and her three little children. They lived in Paducah four years and then moved to Childress, Texas, where they lived five more years. Nine years that husband stayed away. Nine years that woman bent over the washtub and the hot iron to support herself and children. Often when long stretches of bad weather prevailed they would go hungry and be in want. The two little boys would go around over town and gather up clothes in their little red wagon for the mother to wash. They would go down along the railroad tracks and pick up little pieces of coal that had fallen off the coal cars to keep the home warm. It was nine years of heartache and want; nine years of suffering and sorrow; nine years of grief caused by a broken home where father and mother were separated.

That was my home.

My mother was that woman who washed to support herself and her babies while father was off running around.

I know by experience what it is to grow up in a broken home.

There are multiplied thousands of homes all over this fair land where the children and mothers are experiencing what we experienced. Booze wrecks more homes and separates more families than any other one thing. And legal liquor sold in a cafe, drug store or grocery store where dry people trade will do it as quickly as will booze sold in an old-fashioned saloon or in a bootleg joint.

Call me a radical! Call me a fanatic! Call me a blue-nosed reformer! Call me anything you wish! By the grace of the Omnipotent God I'll never support any man in business who sells booze.

The Great Missionary Message of the Book of Jonah

By DR. ALVA J. McCLAIN
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THE Book of Jonah is in some ways the most remarkable document in Old Testament literature. Jonah is a byword among men, and yet I find that most people know very little about the book that bears the prophet's name. Ask the average college student about it, or even the average church member, and you will be told that the book is about a whale that swallowed a man. The more intelligent will sometimes vary the formula and make it the story of a man who was swallowed by a whale. Beyond that, accounts become extremely vague and uncertain.

The human mind is a peculiar thing. It often seizes upon the incidental and unimportant details, missing the crucial points. From the standpoint of biological interest, undoubtedly the whale is a tremendous fact, but looked at from another point of view it is merely a detail in the story. It was only God's way of saving Jonah and making him a symbol of things to come. He might just as easily have used a submarine. Why not? It is in fact much easier to make a submarine than to make the kind of a monster that swallowed Jonah.

I have at times tried on different classes of my students what the psychologists call the "word association test." In such a test the teacher shouts a word, and the students are required to shout back, without taking time for thought, the first word suggested by the teacher's word. The responses are always interesting, and sometimes both amusing and instructive. For example, I would perhaps shout the word "Washington" and half the class would shout back "George," while the rest would shout "D. C." Or I would shout the word "Franklin" and some of the group would respond with "Benjamin," while all the Democrats would shout "Roosevelt." Then suddenly I would shout the word "Jonah," and in all my tests I have never met any conflicting responses to this word. But with perfect unanimity everybody shouts back the same word. And what do you think it is? Well, I see that all of you agree. It is the word "Whale." I have also tried the test on audiences in various parts of the country, but nowhere have I found one that could think of anything but "whale" when it suddenly hears the word "Jonah." And that, in my judgment, is a deplorable situation.

It proves, for one thing, that people do not really study the Book of Jonah. If they did, they would find some other interesting things. Even in the realm of physical phenomena there are other things, such as "a great *wind*" (1:4), a "*gourd*" (4:6), and a "*worm*" (4:7). And. each of these is "*prepared*" by God just as the "great fish" was prepared. The whole story might just as appropriately be called "Jonah and the Worm" as it has been called "Jonah and the Whale."

The former would certainly be more accurate, for the English word "whale" does not occur in the book.

The Book of Jonah is a rich mine of treasure for those who will take time to study it firsthand, instead of merely reading what others have written about it. It is especially rich in typical and symbolical truth. I find something new there nearly every time I read it. Some time ago, while browsing through the fourth chapter, I found a startling message in the story of "Jonah and his gourd," a message for the days in which we live.

This is the story of Jonah and the gourd: When the prophet had been vomited out on dry land, the Word of the Lord came a second time bidding him to preach the warning of God in Nineveh. And this time Jonah obeyed. The result of his preaching was the repentance of the entire city, from the King down to the least inhabitant. Even the animals were clothed in sackcloth. All together the people cried mightily for mercy, with the result that God turned away His fierce anger and saved them from destruction.

And now for the strange part of the story. Instead of rejoicing over the conversion of this great pagan city, we read that "It displeased Jonah exceedingly, and he was very angry." And now we discover why Jonah had fled when God first bade him preach to the Ninevites. He knew that his God was a gracious God and merciful, slow to anger (contrary to the perverted notions of certain Old Testament critics today); and because as a patriotic Jew he hated the Ninevite oppressors of his people, he had refused to preach lest they repent and God should have mercy. Now the very thing he feared has come to pass, and in childish petulance he prays, "O Lord, take, I beseech thee, my life from me: for it is better for me die than to live."

Some prayers, by the infinite grace of God are *not* answered. It was so with Jonah's prayer. God's only response is to call his attention gently to the unreasonableness of his anger, "Doest thou well to be angry?" But Jonah, in high anger, takes himself out of the city to sit down in sulky silence "till he might see what would become of the city." But had not God said He would save the city? Yes, but Jonah knew that God had already changed once and he rather hopes that God will change again and destroy the city. (You will notice that

he is careful to get out of the city himself, so as to save his own precious skin!) And as he sits, hot with anger and disappointment, the eastern sun rises to add to his distress and grief. So he builds him a booth, but it was a poor shelter. And so the "Lord God *prepared a gourd*, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief." There is nothing more gracious than that in all the Old Testament. And Jonah, we read, "was exceedingly glad of the gourd."

But the prophet must be taught his lesson. So God *prepared a worm* which smote the gourd and it withered as the sun rose the next day. And the sun beat upon the head of Jonah so that he fainted and wished to die, saying, "It is better for me to die than to live." Once again God comes with a question, graciously, "Doest thou well to be angry for the gourd?" And choking with bitterness, the prophet flings back his retort, "I do well to be angry, even unto death"—over the loss of his gourd, please remember.

But the last word is God's: and what a word it is! Then said the Lord to Jonah, "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it to grow; which came up in a night, and perished in a night. And should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand (children); and also much cattle?"

And so the book ends with a question. There is no answer from Jonah. How could there be? It is like another question asked by our Lord in the New Testament, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Such questions need no audible answer. They answer themselves. One human soul outweighs the whole material universe. But Jonah was more concerned over *one gourd* than he was over *one hundred twenty thousand little children*, to say nothing of adults and "much cattle." There are some lessons here for us.

FIRST, like Jonah, we have been indifferent to the fate of the great heathen world. O, we have not been altogether idle, but our hearts have never yet been really in the work of world evangelization. Instead of viewing Russia and India and Japan and China and even Germany as vast fields for mission endeavor, we are more likely to think of them, like Jonah, as menaces to our relatively comfortable existence.

SECOND, like Jonah, we have built our little shelters, made of bank accounts, stocks and bonds: and having set ourselves down we read our newspapers, watching what will become of the great pagan world. We see the war in Europe; the riots, dirt and sin of India; the bloody persecutions and death in Russia; the superstition and

unbelief of South America; the disease, slavery and exploitation of Africa. We are watching but not working.

THIRD, as He did for Jonah, so God has graciously prepared many a "gourd" to grow up quickly and shelter our selfish heads. How patient and kind our God is! How many things He gives us, for which we have not labored, neither have deserved. We have a wise saying that if a man wants anything he must earn it. It would be far truer to say that he must get it from the Hand of God.

FOURTH, like Jonah, we have been exceeding glad for the "gourds." Into their genesis we do not trouble ourselves to inquire very far. We call them *our* gourds! How glad we feel when good fortune smiles upon us in the form of material things — a better position, an abundant crop, an unexpected order or commission, a rise in real estate values. But as we sit in our comfortable shelters, for which many times we have not labored, how much real thought have we given to the souls of men who have no shelter from the blasts of eternal judgment?

FIFTH, like Jonah, when adversity comes, when our precious gourds wither up and perish, we become impatient and often find fault with God. Many for the last decade have been bewailing the 1929 crash in values and the depression which followed. Many today are complaining about the rising taxes on our present war-boom prosperity. They forget that for the most part all these high values are things for which man did not labor, neither made to grow. They are "gourds" which came up in a night, and which perish in a night. But when they wither, people become angry and depressed.

God help us. We seem to be more interested in "gourds" than in the destiny of the unsaved world; more concerned about our own bodily comfort than in the eternal fate of human souls.

The Lord knows that some of our gourds have withered; He sees our impatience and vexation; and He is speaking to the professing churches of this country, asking us, "Doest thou well to be concerned so greatly about the gourds that have ministered to your material comfort? Your houses and lands? Your automobiles? Your hats and gowns? Your steam heat, bathtubs and soft carpets?"

And some of us are answering as Jonah answered, "We do well to be concerned about these things, even unto death. Without them, life is not worth living."

Then here is the Word of God for all such, "You have been concerned about these material things; things which you have not produced and could not; things which grow up in a night and perish in a night: And should not I, the eternal God, be concerned about

that great heathen world wherein are millions of men and women and children utterly without hope?"

Who knows but that God caused our late prosperity to grow up in a moment, and then took it away from us, in order that we might be taught the great lesson of Jonah and the gourd? Perhaps we need to forget ourselves for a time, and lose ourselves unselfishly in the business of taking the Good News to a lost world.

Is not a human soul worth more than a gourd?

The Fourth Watch of the Night

By DR. R. E. NEIGHBOUR
Author and Bible Teacher, Cleveland, Ohio

IT IS remarkable to us how the very events in the life of Christ, as recorded in the Gospels, carry with them spiritual meanings. Such is particularly the case in the Scripture we have chosen for this morning's consideration.

The Lord had commanded the disciples to get into a ship and to cross over to the other side of Galilee's Lake. Do you suppose that He knew there would be a storm? He did. Why then did He send them into a storm? Does He send us into storms? We are not speaking of His permissible will but of His directive will. Is there anybody present who imagines that the Christian should live a life free from conflict?

Skies always blue,
With naught to do,
The whole year through,
Is this, dear saint,
The best for you?

Dark skies along,
Storms fierce and strong,
Met with a song,
This is the best
My friend for you.

The mighty oak thrusts its roots the deeper in the day of storm, and in the day of famine for water. So will we take a deeper hold on God when the trials come.

When we were preaching at Beauford, South Carolina, the pastor took us out among the marsh grass to hunt for birds. It was there we learned this little piece of poetry:

"As the marsh hen builds its nest in the watery sod,
I will build me my nest in the great living God,
As the marsh hen flies,
In the space twixt the earth and the skies,
I will fly in the greatness of God;
As the marsh grass takes hold on the watery sod,
I will take me my hold on the greatness of God."

We may not have quoted this poem correctly, but that was the sense of it. We do know that Christians should not ask for "rowboat" weather as they cross the sea of life.

When Longfellow was writing "The Ship" he personified the ship, and made it say to its master,

"Build me strong, O worthy master,
Strong for any great disaster."

The Christian need not pray to God for a quiet waveless sea. He should, the rather, pray for strength to cross a stormy sea.

ON THE MOUNTAIN HEIGHT

After the Lord had sent the disciples out into the storm He went up on the mountain to pray. That is where He is today — on the mountain top, seated at the right hand of God, as our great High Priest.

We were holding a meeting in Ontario, and a Presbyterian pastor called our attention to a very striking translation of Hebrews 7:25. Here is the way it read: "He is able to save to the completion those who come unto God by Him, seeing He ever liveth to manage our affairs." We were greatly pleased with the words, "He will manage our affairs." We looked it up and found that the Greek would carry that meaning. It is true our Lord Jesus Christ is on the mountain top managing your affairs and my affairs. After we left the preacher we wrote this little poem:

Far away from the sight of ev'ry human eye,
Up above in the heavens, seated there on high,
Jesus Christ blessed Lord of sea, and earth, and sky,
Lives forever to intercede for me.

He will manage my affairs,
For He loves me and He cares,
As He pleads with the Father for me,
Grace He'll give in time of need,
For He is a Friend indeed,
Great High Priest who lives in heav'n for me.

While Christ was on the mountain top praying He was watching over the disciples as they faced a stormy sea. They, perhaps, were wondering if the Lord would never come to their rescue.

In the Midst of the Sea

Have you observed the statement, "But the ship was now in the midst of the sea, tossed with the waves: for the wind was contrary?" Have you ever been in the middle of a fix where there was no avenue of escape? When they were in the midst of the sea it was just as far

from one shore as to the other. Whichever way they went there seemed no hope. That is the time that the Lord comes to us.

If we know anything of the signs of the times we are now in the midst of the sea. It is dark, dark, dark, without one ray of light. All hope of human betterment seems gone. Evil men and seducers have waxed worse and worse, deceiving and being deceived. Wars and rumors of wars are heard on every hand. It is not merely the waves of war and immortality, but it is the waves of doubt which are dashing against the ship of faith.

The waves of doubt dash high!
Shall they o'erflow
The faith in God, and over saints prevail?
The bulwarks of the faithful, shall they fail?
Shall unbelief in riot earth upthrow,
And leave behind a trail of shame and woe?
Shall modernism madly Christ assail,
Till faith shall falter, stagger and shall quail
A fallen, fettered, and a vanquished foe?

The Fourth Watch of the Night

We now come to the verse from which we chose to take the theme of our morning address, "And in the fourth watch of the night Jesus went unto them walking on the sea." Before our Lord went to glory He promised that He would come in one of the four watches. He purposefully did not say it would be the fourth watch for He wanted the saints of every age to be stirred by the hope of His coming.

We know now, however, that Christ did not come in the evening watch, nor did He come in the midnight watch, or at the cock crowing, so He must come now. If we know anything at all the morning watch is upon us, and the cry "Behold the Lord cometh" is no longer an isolated cry. It is heard from pulpits and from radios the world around. The Holy Spirit said, "That day shall not come upon you unawares." If the morning watch is almost here, we may be sure that the Morning Star is nearer. O Church of God, lift up thine eyes!

Far spent is the night,
Soon dawneth the light:
The bright Morning Star tells that darkness can't last,
The sun now ariseth, earth's shadows are past;
No more Satan's sway,
Now breaketh the day!
The Son of Man cometh, He taketh His throne;
He gathers His people, claims them as His own.

Forgiven and blessed,
Their wrongs all redressed;
They own Him as King, see, they break forth and sing,
The nations rejoice as their homage they bring.

Walking on the Sea

Here is something worthy of notice. The Lord seemed to take the very billows which were giving them despair, as the stepping stones upon which He might come to them. Is this not often the case? He is never more welcome than in the hour of our distress, and He is never more needed. Thus it is when the darkness deepens over the earth, and the winds and the waves become more and more contrary, He will come.

When the disciples saw Him they were troubled, saying, "It is a Spirit; and they cried out for fear," but Jesus spake unto them, saying, "Be of good cheer, it is I, be not afraid."

Have you never heard Him saying unto you, "It is I"? We wrote it out this way, and put it to music:

When the storms sweep o'er your sky,
And the wind and waves beat high,
Then look up for help is nigh,
Christ is saying, "It is I."

It is I, be not afraid,
I have come to give you aid,
Let your eye on Me be stayed,
It is I, yes it is I.

Another lesson we would have you learn is the reality of our Lord's return. He is not a spirit — that is, a phantom. He is real. On one occasion, when He stood in that upper room, and they thought Him a Spirit, He said, "Come, handle Me and see! A spirit hath not flesh and bones as ye see Me have." Our Lord is really coming, coming bodily, coming literally, coming tangibly. Every eye shall see Him. Be not afraid.

Peter's Dauntless Faith

And Peter answered Him and said, "Lord, if it be thou, bid me come unto thee on the water."

Is not our place at the Master's side? Which is the better, to stay in the boat with the eleven and to pull at the oars in sheer desperation, and with human strength, or to step out on the waters and live the life of faith, walking with the Lord? Many of us have struggled too long; let us trust.

Can you see Peter getting out of the boat? Can you imagine that he stealthily put his toes into the water to see if it would hold him?

Not he. He leaped out on that water as though he were walking on the land.

I'll trust in Thee;
I said it to the Lord one day,
When ev'ry human prop and ev'ry human stay
Was gone;
I said it, and the glimmering moon
Seemed quietly to whisper
God will answer soon;
He has you in His keeping,
He'll turn your sights and weeping,
Into song.

It is too bad but it is true that when Peter saw the winds and the waves boisterous he began to sink. We preached four years in the First Baptist Church of Salisbury, North Carolina, with Peter half-drowned. He was in an art glass window with the waters up to his waist, and with his hands pitifully uplifted. We do not think the artist was fair. We grant that Peter began to sink, but he didn't sink. He lifted his eyes away from the winds and the waves to Christ, and the Lord took him by the hand, saying, "O thou of little faith, wherefore didst thou doubt?" Then they walked on the sea together to the boat.

Let us not —

"Look for the flaws as we pass through life,
And even should we find them,
It is better by far to look at a star
Than a spot in the sun abiding."

When They Were Come Into the Ship

Verse 32 is most significant. It reads, "And when they were come into the ship, the wind ceased." Verse 33 adds: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God."

Oh that we might see His coming. He will not only come with His feet on the troubled waters, but He will come and cause a world at turmoil and war to be at peace. He will cause the nations to beat their swords into ploughshares, and their spears into pruning hooks.

The lion and the lamb, the cow and the bear, will live in peace and eat the straw together. The little children will play in the streets of the city, and sleep in the woods in safety. Nation shall not lift up sword against nation, neither shall they learn war any more.

Best of all, the knowledge of the Lord shall cover the earth as the waters cover the sea. As the disciples in the boat worshipped Christ as Son of God, so when Christ comes back to the ship, that is, to the

earth, Israel will say, "Lo this is our God." Then will they rejoice and rest in Him.

May we close our message with the opening poem in our book, "Gems of Gold."

The morning breaks in glory, and the night
Wraps up its somber garments in its flight;
My soul awakes from dreaming,
And my eyes
Survey God's sunburst beaming
From the skies.

I seem to hear Thee saying, "Soon the night
Of earth will pass forever, and the light
Of glory will be breaking
Wondrous fair,
Eternal morn be waking
Over there."

After the Second World War -- What?

By DAME CHRISTABEL PANKHURST
Noted Interpreter of Prophetic Truth

THE first world war taught many, myself among the number, that only the coming again of the Lord Jesus can bring real and lasting peace on earth. I well remember the dismay and despair of the future of civilization which came upon me at the outbreak of that former war, and how the study of Biblical prophecy with its promise of the Royal return of Jesus gave me a new and better hope which is sustained of me today amid this worst calamity that history has yet known.

The troubled post-war era taught us the same lesson, how Jesus must and will come to rule in peace and righteousness. All through those Armistice Days one could see this next war looming nearer and nearer. At last it came, proving completely and finally the necessity of the personal and powerful return to earth of the heaven-sent Prince of Peace. Moreover, just as the first world war gave remarkable signs of His return, so the second world war also and even more plainly signals this divine Event.

After the second world war and before the Prince of Peace shall come — what? It is a solemn question. What will be the fate of the world, even when the democracies win? The earth will be full of graves, grief and grievances. The graves of multitudes of war-dead of soldiers, sailors, airmen and of civilians killed by bombs, by famine and pestilence! The griefs will be those of families separated in the fray, of widows and orphans, and husbands back from the war to find no wife and child alive, of victims crippled, blinded, shell shocked, of children deformed in body, mind and nerve by mal-nutrition, of millions homeless and uprooted and wandering, of men and women worthless and ruined. Grievances are only too likely to arise after the second world war as they arose after the first world war. Some grievances, perhaps reasonable in kind, since even in Solomon's wisdom and statesmanship he tried to frame world peace on such tragic foundations as this war will leave. But what about unreasonable grievances, one to lust for power and desire for domination? The present war is not the first in which power, lust and ambition to dominate have played a part. Why should it be the last? World power and dominion threaten to be a lure to war until He comes whose right it is to reign and who alone is mighty to rule the world in His own right as His own Dominion.

The greatest of all the after-war, world dangers is this — a religious crisis, a crisis for Christianity: in other words, a decline of faith in our God and His Christ and a decline of freedom of Christian worship and witness. This danger means a call and challenge to Christians everywhere and above all perhaps to the Christians of America, because, by reason of their strength of members and other advantages, and by reason of their nation's great influence, they have so much power and responsibility and privilege for the defense of our lively faith.

Surveying the present war for evidences of the Second Advent, we can see first of all that our Lord's forewarnings of events and conditions to precede and portend His reappearing are being now as never before fulfilled in kind, whether or not in degree as yet, by the whole existing world complex of distress and perplexity of nations, of warlike destruction, of consequent famine and pestilence and of growing fear in the hearts of men as they behold what is coming and may yet come upon the earth.

Now let us consider in turn certain specific signs of the advent which are strongly developing before our eyes.

The Jewish sign is one of them. This sign it was that in the first world war stirred in countless Christians, including those newly revived or converted by the same and other signs — the modern expectancy of the appearing of the Christ, the Messiah. The second world war has made the Jewish sign far more plain and emphatic than before. The prevailing tribulation of the Jewish, which began before the war, has during its course been extended and intensified, recalling the words of Moses when he foretold the future eviction of his people from Palestine, their dispersal among the nations, there to suffer a latter day and culminating tribulation, and in answer to their cry of distress a deliverance and replanting in the promised land.

Such international tribulations the Jews are even now experiencing Ought they not to see in it the occasion to call upon the divine Messiah to come to their rescue? I say to Jews whom I meet: "I hold you Jews responsible for this war," and for a moment they wonder as to my meaning, but I hasten to explain by adding: "Because you do not pray your Messiah to come from heaven to deliver you and as your prophets have predicted to make wars to cease in all the earth." We Christians believe, I go on to remind them, that their Messiah, who is our Christ, is Jesus. They as Jews do not admit this, but as I always tell them, if I were a Jew I should be infinitely proud that a large part of Gentile humanity acknowledge and worship One who, according to His humanity is a Jew, as God.

Surely it is time for the Jews as a people to reconsider the claim of Jesus to be the true Messiah, the Son of God, the King of Israel. Already they are themselves drawn, and attracted to Him in His humanity. One of the most famous of modern Jewish writers, Solem Ash, has written of Jesus in his book "The Nazarene." Elsewhere he has repudiated the trial and conviction of Jesus as false and unjust. Certainly this Jewish writer casts a major blame for this judicial crime upon the Gentiles and their Pontius Pilate, but even were the Gentiles whole guilty and the Jews wholly guiltless of the death of Jesus upon the cross, we would call our Jewish friends to notice that Christian nations and individuals among the Gentiles have not let their guilt, however great, deter them from repenting of their wrong against Him or from believing in Him and praising Him as their Lord and their God. Why, then, should the Jewish people who more and more are giving to Jesus honor and reverence as the noblest member of their race, hesitate any longer to accord to Him the divine honor and reverence the acknowledgment of His Godhead which He has claimed!

Palestine, the Jewish homeland, is showing forth signs of Messiah's coming. Thou Lord shalt arise and have mercy on Zion, for the set time to favor her is come, declares the Psalmist, who tells that this set time may be known.

Does not this point to the Zionist desire toward Palestine seen in our days and mark Zionism as a portent of Messiah's appearing "when the Lord shall build up Zion" — and the Zionists are even now attempting Zion's preliminary upbuilding — He shall appear in His glory.

A resettlement of the Jewish question will undoubtedly form part of the peace terms at the close of this war, as was the case in a minor degree at the close of the last war.

The axis leaders have their own views and attitudes concerning the Jewish question and the German leader is reported as saying that all Jews must leave Europe and live thenceforth in a land of their own — but not in Palestine. When the democratic victory takes place, on the other hand, the Jews themselves will certainly claim a new deal, larger and surer than the new deal they obtained after the last war. They will no doubt ask the United States to take part in this new deal for Jewry in the hope, for one thing, that joint British and American action or influence will more easily overcome the difficulties which the Balfour policy and League of Nations mandate encountered in Palestine, between the two world wars. The Old Testament indicates, however, that human endeavors for peace in Zion and security for the people of Zion are not to be compared with what the divine Deliverer will do and instructs the Jewish people to

put their hope and trust not in human rulers but in their Messiah who will surely deliver them from their sins within and their foes without.

Palestine is the center of our prophetic interest today from yet another point of view, for the Bible teaches us that there the last battle of the last war of this age will be fought. Just as we saw the first world war extend to Palestine, so we see the second world war likely to reach Palestine and perhaps in a larger and sterner way. This again betokens the eventual coming of the Prince of Peace whose place of victory in war and proclamation of peace is Zion.

Another trend of present events that believers in Biblical prophecy have truly foreseen and foretold is the rise of totalitarianism in the modern world and the economic, military, political and even religions of people and nations by the state. Dictatorship appearing in the latter is mirrored in prophecy which has reflected long in advance of history that one man rule which now are outstanding political facts and points forward to the coming world control by the wholly righteous man, Christ Jesus.

The Antichrist, whenever he may arise and whoever he may prove to be, will be a dictator, but our task is to make known who is the true Christ and how and whence He will come and do this here and now and so faithfully and far reachingly that the peoples and nations of the world may turn away from the false christ and turn to the true Christ, the Lord from heaven, and wait for His reappearing.

Let us glance now at the Russo-German fighting, because the prophet Ezekiel is widely believed by students to have foretold an age-end coöperation between Russia and Germany, and indeed this has been more or less a fact in recent years and until the sudden outbreak of hostilities between them. Actual events may soon supply their own interpretation of the Scripture, but in the meantime it is not hard to believe that whichsoever of these two powers is victor in this phase of the war, they will come "together" in their course, the one wielding influence over the other. In this and every other field it is not for us to be prophets but rather to understand when prophecy is fulfilled.

The revival of the Roman Empire has long been expected by prophetic students to occur shortly before the regal appearing of Jesus, Son of God and Son of man. Is it not even truer to speak of the survival of the Roman Empire than of its revival? It has indeed never fully ceased to live but has persisted in acting as an influence in western civilization. Even the barbarians who assailed the ancient empire took pride in the claim that they renewed rather than destroyed it. One coronation as Roman Caesar by Charlemagne was viewed, it was as a mark of the empire's continuing vitality, the

German blooded Caesars who followed counted themselves heirs of ancient Rome! Down to the nineteenth century the Austrian Emperors were Roman Emperors until Napoleon made his proud, short-lived claim to be the modern Caesar of the Roman Empire, and within living memory Germany, in the late nineteenth century, laid claim the Roman sceptre and crowned her monarchs Caesar or Kaiser in the German version of the title. Russia, too, not to speak of Turkey, can be numbered among the claimants of heirship to ancient Rome. Even in Britain who doubts at least the revival of the Roman Empire as a means to the world peace reign of law, freedom of trade and commerce, coöperation of peoples and other benefits enjoyed under the Roman sway in the empire's mightiest days.

The early Christians certainly believed that the Roman Empire would exist at the age end and certainly there would be reason and justice in the revival or survival of the empire under whose rule our Lord Jesus was born, lived and was wrongfully accused, condemned and slain, to see Him return in all His divine majesty to show Himself the guiltless and holy One and the true judge and ruler of the world.

The respective world orders which both sides in this world war are purposing to establish both aim at a grouping or organizing of nations which would inevitably in some way correspond to the ancient Roman Empire. God also has a new world order which He will establish through the return of His Son Jesus as King of kings.

Until then, may human statesmanship make the world better if it can! We pray that it may. Christ will come whether the world gets worse or whether it gets better before His coming. The second Psalm teaches us this. This Psalm pleads with the arch rebels to turn from their evil purpose and to rejoice reverently in the Lord and to serve — even to kiss the Son lest they perish should His wrath be kindled against them, and receive the blessing assured to all who trust in Him.

Were this plea heard and yielded to by those to whom God makes it, in that hour the world would be better than it ever yet has been. But even it would not be good enough for God, Jesus would come again to bring the Kingdom of heaven on earth. He would come, too, to receive the glory that must rightly follow the shame that once He bore. His was then the cross, His must yet be the throne.

After the second world war what will be the task of the Church of Christians?

Our Lord will not forget His promise to call us in one season to Himself and we are ever waiting for His upward call. But I believe that while we should *live* as though we were to be called hence today we should *work* as though we were going through the tribulation.

By this I mean that we should be giving to our fellow beings the two-fold Gospel of the Cross and also Crown of our Lord, and using the truth of His second advent evangelistically as a way of revealing His holiness in these last days and drawing men to Him as we lead them to His cross and also to His throne. Even though Christians will be spared the tribulation, they may, some of them, be called to go through a tribulation. Many of them have lately done so. An English theologian of Mansfield College, Oxford, holds that more have died since 1918 for the witness of Jesus than died in the martyrdom of the early church. It may be your lot or mine thus to suffer. Let us this day in this place ask God for grace and let us set our will to die if need be rather than deny our Lord Jesus.

Again, even though the truth of our Lord's coming will be preached by others than ourselves in the days to come, we must be preaching it now in these very days with new power. The Jews will preach it, perhaps soon, Gentile martyrs will preach it we are taught in the Bible — and in turn Moses and Elijah will preach it or as some say Enoch and Elijah. In any case, Elijah the prophet who is to come never saw death. He went without dying, but for the love of his God and in pity for mankind he is coming back as a witness in time of tribulation and to die. After that God in His mercy will send an angel with the everlasting Gospel to preach that men and women even then may hear it. And as our Lord says, the sign of the Son of Man is to appear in heaven ere He as Son of Man comes forth. That sign is surely His cross, and I wonder whether upon this cross will be seen Jesus crucified as a proof of the Gospel. I think perhaps that the scroll of time will be unrolled and the crucifixion shown again to human view and the Son of God and Saviour of man seen by all peoples of the earth nailed to the cross and suffering there for my sin and your sin and their sin. Surely then multitudes would repent and weep. May you and I even now not look upon the cross without tears.

I love as you do this Gospel of the second coming in glory of my Redeemer. Let us go forth and preach it throughout the world as a witness to all nations.

Progressive Sanctification Through the Indwelling Holy Spirit

By MISS RUTH PAXSON
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THE CROSS of the Lord Jesus Christ is the Great Divide between the Kingdom of Satan and the Kingdom of God. When a person makes the transition from one kingdom to the other by trusting in the shed blood of Jesus Christ as his personal Savior, there is an absolute reversal in all his relationships. The Christian is no longer positionally in the sphere of Satan, the world, and the flesh, but he is in a totally different sphere, that of Christ, the Church, which is Christ's body, and the Spirit. Therefore his relationship to this triumvirate of evil is radically reversed.

In Christ and in the Spirit the born-again Christian is no longer a bond slave to Satan but a victor over him; he is no longer worldly-minded but heavenly minded because he has ceased being conformed to the world but is rather transformed into the image of Christ; he is no longer under the domination of the flesh but is now under the sovereign control of the Spirit so that he is spiritual rather than carnal.

Positional sanctification makes a division between the people of Satan and the people of God, which demands a marked difference in their whole manner of living.

> "I will *put a division* between my people and thy people" (Ex. 8:23).
>
> "That we may know how that the Lord doth *put a difference* between the Egyptians and Israel" (Ex. 11:7).

Where we are determines *what* we are. Oneness in Christ through positional sanctification demands likeness to Christ through progressive sanctification. Christ Himself taught this very clearly.

> "I am the vine: ye are the branches; *he that abideth in me* and *I in him, the same bringeth forth much fruit,* for apart from me ye can do nothing" (John 15:5).

"*Ye in Me,*" the branches in the vine, that is oneness. "*I in you,*" the vine in the branch, that is likeness. "I in you" is the very kernel of sanctification; it is the Christian life. Christ *Himself* is our sanctification (I Cor. 1:30); indeed He is the very Life of our life (Col. 3:4). The Christian's life is not merely a converted life, nor even a consecrated life, but is the *Christ* life. The Christian's chief

value to Christ is that he is a branch in whom the life of the vine may freely flow in manifestation to the world.

Christ not only taught likeness through oneness but He also prayed for it. *"I in them"* (John 17:23, 26). In these three simple words He expressed the deepest desire of His heart for His personal relationship to you and me as Christians. Oneness in Christ both provides for and presumes likeness to Christ through progressive sanctification. The branch in the vine is to bear fruit.

John 15:5 "Ye in me, I in you: The same beareth *much fruit.*" This passage of Scripture shows there are degrees in fruitbearing. There is the "branch that beareth *not fruit*"; then there are those that bear *"fruit,"* *"more fruit"* and *"much* fruit." And it is definitely stated that it is the *"much fruit"* bearing branch that fully glorified the Father (John 15:2, 5, 8). Are you a branch in the Vine? If so, to what degree are you bearing fruit? Are you a "much fruit" bearing branch?

Progressive sanctification requires that Christ become our Sanctification experimentally by the inworking of the Holy Spirit as our Sanctifier. He indwells us for this very purpose (I Pet. 1:2). As our Sanctifier the Holy Spirit makes the new birth effective in a new creation; He makes our oneness in Christ eventuate into likeness to Christ; He conforms us to Christ, making us grow up into Him in all things; He strips us of everything not Christ; He makes Christ the Life of our life so that Christ's prayer "I in them" is answered abundantly; He realizes in us experimentally the words, "Christ liveth in me."

How is the Holy Spirit going to do this? We will mention five ways in which He works to accomplish our progressive sanctification.

As the Spirit of Truth He enlightens us

The Holy Spirit enlightens us that we may know what we possess in Christ. He is the Spirit of Revelation whose work it is to reveal to us our unsearchable riches in Christ. Ephesians one speaks of a double inheritance: our inheritance in Christ and His inheritance in us. As Christians we are far more concerned in getting our inheritance in Christ than in the realization of Christ of His inheritance in us. It was a great day in my spiritual experience when the Spirit of truth enlightened me as to the meaning of this double inheritance and led me to pray both intelligently and honestly the prayer of Ephesians one.

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding *being enlightened: that ye may know* what is the hope of his calling, and what the riches of the glory of his inheritance is the saints, and what

is the exceeding greatness of his power to usward who believe" (Eph. 1:17-19).

The Spirit of truth will give every Christian a progressive revelation of his inheritance in Christ and Christ's inheritance in him so that *knowing* he will to possess experimentally all that is his in Christ and will desire Christ to possess all that is His in him.

AS THE SPIRIT OF POWER HE ENABLES US

It is one thing to know that we possess: it is quite another to possess what we know. Many a Christian confesses to a head knowledge of truth that has never become heart experience in life. Enlightenment outstrips enablement. But there is a "power that worketh in us" (Eph. 3:20) and to a very definite end as stated in the other great prayer in Ephesians.

> "That he would grant you, according to the riches of his glory, *to be strengthened* with might by his Spirit in the inner man; *that Christ may dwell in your hearts by faith; . . . that ye might be filled unto all the fulness of God*" (Eph. 3:16, 17, 19).

The Spirit of power works within every Christian to enable him to realize progressively the indwelling of Christ as a living reality in an even deeper and richer way, even unto an ever increasing fulness of His own desire, supernatural life.

Let us not shrink, dear friends, from offering this divinely-inspired prayer nor from believing in the possibility of its being answered. Let us, rather, by faith in the Spirit's enablement, appropriate Christ in all His fulness as the Life of our life.

AS THE SPIRIT OF HOLINESS HE SEPARATES US FROM THE WORLD

The Holy Spirit will allow in us no mixture of darkness and light. He permits no fraternal friendship between the world and the Church. This the Word makes crystal clear.

> "*Be not conformed to the world* but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

Be not conformed to the world in anything whatsoever; whether it be in respect to its pleasures, its principles, its pursuits or its program. God's command is very explicit and cannot be misunderstood by honest Christians.

"*Be not unequally yoked together with unbelievers*" (II Cor. 3:14). Then God shows the reasonableness of His command as He asks five pertinent questions to which but one answer can be given.

> "For what fellowship hath righteousness with unrighteousness?" . . . . None.
>
> "What communion hath light with darkness?" . . . . None.
>
> "What concord hath Christ with Belial?" . . . . None.

"What part hath he that believeth with an infidel?" . . . . None.

"What agreement hath the temple of God with idols?" . . . None. God has put a division between righteousness and unrighteousness; between light and darkness; between Christ and Belial; between the one that believes and the one who does not; between the temple of God and idols and it is a *division that demands a difference,* so God concludes His reasoning with a further command for an out and out, clean-cut separation from the world with its relationships.

> "Wherefore *come out from among them and be ye separate,* saith the Lord, and *touch not the unclean thing*" (II Cor. 6:17).

In the thinking of many of God's children, worldliness has been limited to worldly pleasures such as dancing, bridge playing and theatre or movie going, and because they were quite separated from such worldly pleasures they counted themselves as completely yielded and unworldly Christians. Yet according to the standard set by God's Word they might be very worldly-minded. What then is worldliness?

> "Love not the world, neither the things that are in the world. If anyone love the world, the love of the Father is not in him. For *all that is in the world, the lust of the flesh,* and *the lust of the eyes,* and *the pride of life, is not of the Father, but is of the world*" (I John 2:15, 16).

The acid test of worldliness is positively all that *is* "the lust of the flesh and of the eyes and the pride of life," and negatively, "all that *is not* of the Father." All that has not the Lord Jesus Christ as its source is of the world and is therefore worldliness. So we see that worldliness may be manifested in our conversation, our clothes, our possessions, our friendships, our appetites, our ambitions, our activities, our recreations.

The Holy Spirit indwells us as our Sanctifier to separate us wholly from the world and to take from us all love for the world and the things of the world. Are we willing to counsel with Him regarding what is worldly in our lives and to allow Him to work without hindrance in separating us from it?

As the Spirit of life He counteracts the flesh

The Christian is no longer in the flesh but the flesh is in him and it challenges every impulse of the Spirit toward holiness and every constraint toward full consecration. The flesh and the Spirit are contrary to one another and there is constant conflict between them for control of the life.

> "For the *flesh lusteth against the Spirit* and *the Spirit against the flesh,* and these are contrary the one to the other, so that ye cannot do the things that he would" (Gal. 5:17).

The Holy Spirit in complete control of the Christian counteracts the working of the flesh and overcomes it from within. But this can be done only as the Christian coöperates with the Holy Spirit. God states how he is to do this.

> "But *put ye on the Lord Jesus Christ*, and *make not provision for the flesh*, to fulfil the lusts thereof" (Rom. 13:14).

Positively, "put ye on the Lord Jesus Christ." Negatively, "make not provision for the flesh." And we continually disobey both commands. We neglect all the means of grace by which Christ might be given His rightful place and pre-eminence in our lives, and we deliberately yield to all the claims of self and make ample provisions for its mastery over us. We feed the flesh and starve the Spirit. We make provision for the flesh by doing wrong things, by neglecting to do right things and by doing legitimate things to excess.

Recently a missionary told me of the way in which she had unwittingly made provision for the flesh. During a time of illness and convalescence she began to read novels for the sake of relaxation. One novel did not relax her so she read another and another until she lost all taste for the Old Book and was not studying it at all. Not only that but she developed a taste so depraved that the more modern the novel was, the better she liked it. She had made provision for the flesh and the flesh had gotten control. But how different it would have been had she obeyed God's *first* command *first* and had "put on the Lord Jesus Christ," perhaps through the reading of His blessed Word. Would there not have been such blessed relaxation through the inward working of the Holy Spirit that novel reading would be absolutely superfluous?

God teaches us another way in which we must coöperate with the Holy Spirit.

> "For he that *soweth to the flesh* shall of the flesh reap corruption, but he that *soweth to the Spirit* shall of the Spirit reap everlasting life" (Gal. 6:8).

God's law in the realm of the Spiritual is as inexorable as in the realm of the material. What is reaped depends only and always upon what is sown and there is no exception to this rule. The young person who sows to the flesh through "petting" and undue familiarity will surely reap moral deterioration that may result in moral ruin. I met a young woman, who before she became a Christian, had been a flirt. When she was born again, that tendency went out of her life. But one day, the devil who knew the old habit, tempted her to the old sin. She yielded. She again sowed to the flesh and she reaped an unholy relationship that caused her untold misery. Are you sowing to the flesh or to the Spirit?

As the Spirit of glory He conforms us to the image of Christ. It is the work of the Holy Spirit to free us from the earthly and to fashion us into the heavenly.

> "But we all with unveiled face beholding as in a mirror the glory of the Lord are *transformed into the same image from glory to glory,* even as from the Lord the Spirit" (II Cor. 3:18 R.V.).

The Spirit of glory indwells us for the express purpose of transforming us into the image of the Lord of glory from one degree of glory to another that His prayer may be answered that He may be glorified in us (John 17:10) here on earth, and that we may be prepared for an eternity with Him in the gloryland (John 17:24); glorified in Spirit and in body even as He is now (I John 3:2).

Is it true that in your life there is a growing likeness to the Lord Jesus Christ? Are you more like Him today than yesterday? Will you be more like Him next week than this week? The Holy Spirit indwells each Christian to accomplish just such a growing conformity to Jesus Christ. He is there to make us a "*much* fruit" bearing Christian. Are you bearing "*no* fruit"? Is there so little likeness to Christ one would scarcely know you belonged to Him? Or are you just bearing "*fruit*"? If you did not go to church once on Sunday and had not been baptized, your neighbors would hardly think of you as a Christian. Or have you stopped growing, having reached the stage of the "*more* fruit" and become satisfied with a conventional respectable Christian life and activity and not wanting to go too far and to be thought fanatical and queer? Or do you hunger for more and more of Christ, who is the Bread of Life, and do you thirst forevermore of the fulness of the Holy Spirit who is the water of Life so that you will never be satisfied to stop short of being a "*much*" fruit bearing Christian?

> "*The fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (or self-control)" (Gal. 5:22-23).

Friends, here is a *cluster* of fruit, composed of nine heavenly graces, intertwined, indivisible and indispensable. They reveal the perfection of beauty and symmetry in the character of the Lord Jesus Christ. This same beautifully balanced character in which there is neither lack nor excess, may be yours and mine. But not through self effort or culture for it is "the fruit of the Spirit"; the beauty and balance of the Lord's character reproduced in us by the indwelling Holy Spirit.

Do you abound in love but are woefully deficient in self-control? Do you know someone who truly glorifies the Lord in patient long-

suffering in the midst of great trial and affliction, but who has a face as long as the long-suffering and so nullifies the testimony through lack of joy? Or perhaps you have met a Christian who is the personification of goodness and kindness but the face is seamed with lines of worry and anxiety because there is no peace in the heart? Or again, you may be a militant Fundamentalist, majoring in faith but sadly lacking in either meekness or gentleness and so turning some away from the Lord rather than drawing them to Him. The Holy Spirit indwells us to produce within us each of these heavenly graces and to weld them together in the exquisite symmetry of the Lord Jesus' own matchless character.

Thus we see in today's message the perfect provision God has made for our progressive sanctification through the indwelling of the Holy Spirit as Sanctifier. I would close with these personal questions for you each to answer before the Lord. Will you let the Spirit of truth enlighten you? The Spirit of power enable you? The Spirit of holiness separate you from the world? The Spirit of life counteract the inward working of the flesh? The Spirit of glory conform you to the image of Christ?

A Dream of Peace

By ALBERT CHARLES NORTON

Isaiah 9:6

I dreamed I saw a palace fair, with council hall so great,
That men from every nation, there — might represent the State:
And every seat was filled—save one—with leaders tried and strong,
The highest learning 'neath the sun — all bent on righting wrong.

They toiled for days,—for weeks,—for years; they searched the world's great lore:
How they might free mankind from fears: the curse and lust of war.
They drew up doctrines of accord, for freedom of the seas;
They called on GOD as Overlord to witness their decrees.

I dreamed I saw them homeward bound, each to his native State:
To plan, to build, to bid the ground yield harvests,—but of Hate;
I saw earth's mightiest forces brought beneath Man's rarest skill:
Great engines, awful power wrought: to spoil, to maim, to kill.

And then I trembled as I saw that Palace was no more:
High seats of learning, commerce, law—lay ruined—crushed by War;
Men locked in fratracidal strife,—fair Youth in Error's chain;
Fair treasures spoiled, fair nations dead: That "Dream of Peace" all in vain.

And as I waked there came a Word writ by a Prophet pen:
"To you is born a Child, a Lord, with Peace on earth to men:
IMMANUEL, COUNSELLOR, HIS Name; His Life men made to cease:
No righteousness can you proclaim — without the PRINCE OF PEACE!

Into your Halls of Learning bring His NAME, His life, His WORD;
Into your nations' anthems sing the praises of your LORD:
Placed on your vacant Council's throne, HIS reign shall never cease:
BEHOLD THE LAMB OF GOD ALONE: All hail the PRINCE OF PEACE."

Christ an Agitator

By DR. JAMES RAYBURN
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"He Stirreth Up the People" (Luke 23:5).

THIS is the one true charge made against our Lord in His trial before Pilate. Not in the way they intended it as one who stirred up sedition against the Roman order, or a stirrer up of heresy against the Hebrew Scriptures, but literally it was true that everywhere Jesus went there was a "stir" among the people. Note the 7th of John how at the "Feast of Tabernacles" what a lot of commotion and discussion we find concerning Him.

He came in a time when the world needed stirring. Philosophy was decadent. The great systems of the Greeks, Plato and others, had utterly failed to reveal God to man, or bring man to God. The true revealed religion given by Inspiration to the Prophets of Israel had degenerated into empty formalism. Priestly hypocrisy and Pharisaical self-righteousness, and over it all was spread the Pagan power of the Roman Empire with its military legions, political corruption and moral degeneracy. Into such a world Jesus came. He became a STIRRING, moving, quickening factor in the corrupt society of that day. He is still that in human hearts and minds today equally as "In the Days of His Flesh."

The Gospel of Jesus Christ, when faithfully preached and interpreted and applied by the Holy Spirit will produce the same reactions in the human soul as when it fell from His lips in Jerusalem. It stirs up the human heart, because His Word is "Living and Active" (Heb. 4:12, R.V.). He said Himself, "the words that I speak unto you they are Spirit and they are Life." Life moves, life is action. We give out in the Gospel a message charged with LIFE. It is bound to move lives. It is the supernatural word of the Almighty Christ.

Jesus when here stirred two classes of people — the good and the evil. Good men were stirred to higher aspirations after Holiness. Bad men were stirred to intense hate till it culminated in the awful tragedy of Calvary.

Jesus' Word coming into your heart, into your home, into your church, will produce the same results today. We find it very marked in the preaching of the Apostles. Riots and commotions attended their preaching. "Some believed and some believed not." Some consented and accepted the truth, others rejected it and opposed it.

Now today as then, He will stir men's hearts. First, now as then,

He stirred men up to HIGHER planes of living. Every true Christian under the influence of the Gospel wants to rise to greater heights of Christian life and experience. He realizes that he has "not already attained" but like Paul he strives for the "high calling." He wants, by God's grace, to be the very best man possible in the Godless world.

Next, then and now He stirs men up to PRAY, He found them "saying prayers," plenty of it. He denounced their hypocritical prayers in "the corners of the streets and in the Synagogues." How such a stir is needed today. The prayerlessness of the modern church is the religious tragedy of the hour. Thousands of churches do not even pretend any more to have a prayer meeting. Most of those that do have a pitifully small attendance. Prayer is almost a lost art in the church of today. His disciples said "Lord teach us to Pray." Many ministers today are not teaching men to pray. Many will respond if properly started and taught. How absurd that God's name can be and is used on thousands of lips daily, to curse with, and then hear Christians say "I cannot pray" or "I cannot pray in public." Why, if godless men can curse in public, cannot a Christian pray in public? You never heard a man swear, using the name of God, that ever appeared to be the least bit embarrassed. If he can swear before the wicked why cannot we pray before Christians. If he can swear on the street corner, why cannot a Christian pray in the sanctuary among other Christians? Oh that this day's Church had a revival of prayer. Then the Power of God would descend and Christians would be enriched and the lost saved.

In the third place, Jesus coming into hearts now as He did then stirs men up to "search the Scriptures." How He denounced them for not KNOWING and believing their Scriptures. The word preached by Paul stirred interest in the Scriptures in the hearts of the Bereans (Acts 17:11). The preaching of the Gospel should create an appetite for Bible study. The minister ought to know the Scriptures better than his people and if he expounds it properly his congregation will be stirred with new interest in the Bible and a new longing to know it better. The Bible is still the "Best Seller" despite all the Devil has done to destroy it, yet in thousands of homes and hearts right here in this our land it is an almost unknown book. Many do not even know its physical structure so that they even know whether to look in the Old Testament or the New when given a citation by just naming a book. I saw a man, a long time church member, search for Galations, starting at Genesis. We have so called "Bible Classes" in many Sunday Schools, where the Bible never appears, not even in the hands of the teacher. Each man is handed the weekly leaflet of the current lesson and holds it in his hand during the study. It would be far more appropriate instead of naming it the Men's Bible

Class to call it "the men's little leaflet class." A revival of Bible study is the need of the hour. Men will love it when they begin to know it.

Next Jesus stirred men's conscience. He painted sin and hell in awful colors. He wanted men to hate hell and not the idea. Today men do not want the IDEA brought to mind. He wanted men to hate the thing that made hell necessary, that is sin. How the Gospel He gave exposes the dire corruption of the human heart. He wants men to have a "conscience void of offence." How the conscience needs to be stirred today. Paul's "Spirit was stirred in him" when he saw the idolatry in Athens. We have sights on our streets that ought to stir every pure Christian heart. Girls serving as bartenders, serving not soft drinks, but whiskey. Women in utterly immodest dress and almost universally smoking cigarettes. The awful desecration of the Lord's Day now, even by professing Christians, the moral filth in modern magazines and the school of lust in the movies where thousands of our youth get their ideas of sex every week. What a need for a wave of moral indignation to sweep this land. Men often say, "Well my conscience does not disapprove" of this or that. The only conscience that is worth while is a Christian conscience. A dollar watch is a watch, but no railroad would permit men to operate trains by it. They have to have a watch of railroad standard, a time piece regulated to minute accuracy. The only standard conscience to direct a life is a Christian conscience, cleansed by the Spirit of God and regulated by the Word of God. How sin needs to be preached today. It is the reason and the only reason for Christ ever coming. He was to be called Jesus for He should save His people from their sins. He said He came to seek and to save that which was lost. It would be utterly foolish to have doctors, medical schools, clinics, etc. if there were no disease. It is equally foolish to have churches and ministers if there is no sin. Too many leaders today are "detouring" the sin doctrine. Lord stir us up to hate sin.

Lastly Jesus stirred men up and does yet, to pray for, work for and long for the lost. He said this was His mission in coming to save the lost. He commissioned His church to carry on His work of bringing salvation to lost souls. How is it possible for men who claim to be Christians even going far enough to join a church and not care in the least for those for whom Jesus died? The church that is not doing its Master's work has no right to its Master's Name. The Church that is not evangelistic is not Christian. How little concern today for the unsaved, by professing Christians. Lord stir us up to Love and pray and long for the lost.

A Standardized Ministry

By DR. W. B. RILEY
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"Lay hands suddenly on no man" (I Tim. 5:22).

THE advantages that accrue from standardization are confessedly great and important, and there are men — particularly in our "Modern" ministry — who think that Standards should be applied to the minister of the Gospel.

The Modernist Demand

It is more than academic!

Several of the larger denominations have (in connection with their governing bodies — as, for instance, the GENERAL ASSEMBLY among Northern Presbyterians, and the ANNUAL CONFERENCE of the Methodists, and others) legislated upon this subject, requiring of the candidates for ordination an A.B. degree from a reputable college and at least two years from a Seminary approved by the particular body involved.

It turns out, however, in practical application that this academic requirement may be fully met (together with those associated virtues of health, morality, Christian experience, and conscious call, commonly expected) and yet ordaining councils hesitate, debate, and in certain instances refuse to proceed with the sacred task of approving for the ministry.

The modernist demand is a peculiar mold.

The candidate should not only bring to the Presbytery an A.B. degree, together with a diploma from a first-class theological seminary, but, if he expects favor, that diploma should come from a college known to be liberal in its teachings, and from a theological seminary whose professors are more famed for the creation of doubts than for the defense of "*the faith once delivered.*"

This demand amounts to regimentation.

This word *regimentation* is in very constant, even popular, use just now. It is a time of dictators, armies constituted of millions, and the regimentation of those who were formerly free citizens.

Regimentation means "Formation as into a regiment," where the superior officer gives command and all the underlings must obey. I grant you that that's a tendency of the times. I grant you that the

drift of the day is in that direction, but I also insist that neither the tendency nor the drift ever had, or ever can receive, Divine approval; and since the minister is supposed to be God's man, God's mouthpiece, God's representative, he is the one individual who should forever resent human regimentation.

When Peter and John were taken from the prison in which they had been unjustly held, and commanded *"not to speak at all nor teach in the name of Jesus," "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye"* (Acts 4:19).

A specious plea for regimentation is that it looks to the improvement of the office. The argument advanced is, "We would improve the profession, put into it stronger and better-equipped men."

But here some hard facts have to be faced, and among those faced is the increasing conviction with laymen that ministers of the first grade are not as much in evidence today as they were a quarter or a half century ago. The skeptical schools that began some twenty-five to forty years since to promise the "improved output" have signally failed to make good on their confident predictions; and the result is that when an outstanding pulpit is vacant, the anxious, even the alarming question is, "Where will the church find a man who is sufficient?"

The Mark Matthews, the Clarence Dixon, the J. H. Jowett, the T. T. Eaton, the DeWitt Talmage, the L. W. Munhall, the John A. Broadus, the B. H. Carroll, the P. S. Hinson, the George Lorimer, the Joseph Cook, the Dwight L. Moody, the Ward Beecher, the Joseph Parker, the Charles Spurgeon of yesterday and the day before is not so perfectly out-classed by this liberal school ouput as its propagandists would have the world believe! I grant you that the full height of a tree is never taken until after it has fallen; but I insist that any intelligent judge of ministerial ability and value would give the honors to these buried ambassadors of Christ almost infinitely above the self-advertised "Social Gospelers" of the present hour.

But I turn from the Modernist Demand to

The Market Demand

Here I make three statements and have little fear that anyone of them will be successfully disputed.

That market demand is still unmet: It involves variety; and it resents the make of the mold.

It is still unmet!

Only a few years ago there was a great alarm spread across the continent, William R. Harper of the University of Chicago being its chief mouthpiece, over "the scarcity of ministers." He provided

abundant statistics to prove his contention. He culled these from colleges where young men reported and enrolled in the ministerial department, but by graduation time had decided against the divine calling. He never assigned the reasons for this change. He could hardly afford to admit that it was his own German-imported skepticism concerning the inspiration of the Scriptures and the deity of Christ that became a deadening influence and turned scores, yea, many hundreds of young men from ministerial purpose and plan.

However, that very cry of shortage, together with the skeptical stamp being put upon the theological output, sufficed to stir believers to action; and the modern BIBLE TRAINING SCHOOL was the immediate and is now the enormously growing answer.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19 b.).

The rise, growth, and success of the modern Bible Training School is the most marked episode in American Christianity characterizing the Twentieth Century. These schools have not only increased in number, in the accumulation of property, in popularity of student attendance, and the teaching ability of the professors who serve them; but they have also lifted their curriculum of study to the very level of the oldest seminaries themselves from a scholastic standpoint, and have produced a spiritual atmosphere conducive to real minister-making, such as the sociological seminar finds himself denied, and the result is ever-increasing calls for their services.

Northwestern, the institution over which I preside, in 1941 numbers 1,233 students, 596 of whom are attempting full courses in the stiff curriculum of the Bible School, or the still higher one of the Theological Seminary, and it graduates this year, 1941, 125 young men and women from the two branches.

And yet there are more calls for our output than I can provide, daily demands from the churches for Christian service that I cannot promptly and adequately meet.

The market demand involves variety.

The churches are not writing in for men made in a mold. On the contrary, they break the mold by their very demands. For instance, a few days since, a pulpit committee wrote to me saying, "Recommend us a man who has had a complete theological training. We have two laymen on our committee and they will accept no man who does not bring the passkey of college degree and seminary diploma."

In the same mail from another section of the country equally distant (about 2000 miles in each case) came a second call saying, "We want a man who has himself been regenerated, a man who believes God's Book to be His inspired Word, a man who can teach

that Word effectively and whose daily life puts its precepts into practice, a man who preaches in the power of the Spirit, and he must be a man who looks for the coming of our great God and Savior Jesus Christ a second time without sin unto salvation." Never a word about degrees or diplomas!

The first church wanted a scholar; the second church wanted a Christian teacher. Fortunately, we were able to meet both demands.

Churches resent attempted coercion in this matter.

Those who propose to standardize the ministry forget that to get their candidates for office accepted they would have to standardize the thinking of pulpit committees, church officers, and even democratic church bodies. That is a more difficult task, and up to the present, not even General Conferences, Annual Assemblies, or Denominational Conventions have been able to accomplish the task.

I come now to

The Master's Demand

I want to make three remarks concerning it.

First: It was spiritual rather than cultural.

Second: His college presented a cross-section of society.

Third: His prescience called for no Twentieth Century change.

It was spiritual rather than cultural.

Believing as I do that Christ was *"God manifest in the flesh"* I hold that no school known to His time could impart information or new knowledge to Him; consequently, He must have known the essentials to a successful ministry.

I take you to His selection: *"Peter, and James and John, and Andrew, Philip, and Thomas, Bartholomew, Alpheus, and Simon Zelotes, and Matthew, James the son of Judas the brother of James."*

If there is one single man in this company who is an outstanding scholar, who brought a degree from the superior schools of his day (and, mark you, this was at the world's peak of high education), I do not know which of these names represents it. That under His leadership they became students no one can question; and that as a result of His training certain ones of them became peculiarly effective preachers, history abundantly attests.

I agree absolutely with Dr. I. E. Gates that "ignorance, whiskers, and a clerical garb" do not constitute ministerial adequacy. But, with the exception of the latter, those traits were possibly prominent in the early experiences of the chosen apostles. At the feet of Jesus the first would increasingly vanish; the second would indicate growing maturity; and as for the third, it never was, and is not now, an essential.

Among liberal authors I have my favorites, just as I have among second-hand cars, and Dr. R. F. Horton of the Old World, is one of them. I have quoted from him often and will doubtless on many more occasions. He claims that preachers' sermons are *"only fragments of men,"* and that many a man who has apparently failed to present truth so that people comprehend it, retrieves the situation because every one knows that the same man exhibits it. For instance, "He preaches the Atonement, and there is more than one fault of logic in his exposition, but he is so obviously at once with God himself that his severest critic inclines to follow his way, if not to use his arguments."

In other words, the biggest thing in the ministry is the man; and the Master who *"knew what was in man"* made no mistake in His selection among men, nor was He short-sighted when He put the spiritual above the cultural.

His college presented a scholastic cross-section.

These chosen ones were not, as we have seen, among the most highly educated, neither did they belong to the "dummy" class. They reported no diplomas from famed institutions; they carried no earned or honorary degrees, but they proved marvelously effective in their presentation of truth, and some of them developed into authors whose books have lived and will be read by millions long after the most notable graduate of the universities of the world has long been forgotten.

Who will criticize the Master's selection for the ministry?

I have said that Christ's college presented a cultural cross-section. That does not at all indicate that no great scholars characterized the company. Luke, one of His early disciples, was evidently a man of culture, as the volumes emanating from his pen clearly indicate; and Saul of Tarsus, the outstanding scholar of his day, the proudest output from Gamaliel's school, will forever remain an argument for an educated ministry.

Under no circumstances would I refuse ordination to Peter, lest by so doing I should keep the church of God out of a non-schooled Moody, a non-degreed Spurgeon, another Campbell Morgan; but if Peter was in his youth and consulted me on the subject of college training, I would point him to the apostle Paul and remind him of the fact that by receiving an education kindred to that which Paul enjoyed, he might for thousands of years influence readers as profoundly as have the Epistles of the outstanding apostle.

In other words, my advice to every young man who sets his face toward the ministry is to get as thorough an education as he can secure. My further advice would be, take it in a college that believes

God and accepts without question the Bible as His inspired Word; and in a theological seminary that is spiritual in tone and supreme in Scripture exposition.

But while ardently advocating that procedure, I would count myself nothing short of a bigoted upstart if I attempted to take from the hands of the ascended Lord the right to call into His ministry those of His own selection, or if I refused to lay hands upon one so manifestly chosen, because forsooth he brought not a diploma from an institution that neither worshipped God nor respected His Word.

Finally, *the prescience of Christ calls for no Twentieth Century change.*

Fifty years ago the man most discussed in America by Christian ministers and laymen alike was Dwight L. Moody. He was a product of no university, a graduate from no school! He was educated in the college of Hard Knocks and finished up in the theological seminary of a Shoe Store, and yet when God, who "*looketh not on the outward appearance, but on the heart,*" not for a college diploma, but for a Christian experience and a passion for souls, was searching the land for a mouthpiece, his eye fell on Moody, and there He stopped, saying, "This is the man!"

Twenty-five years ago, God made Billie Sunday His mouth-piece; but today Presbyterians would refuse him ordination. He bore no school trade-mark.

A standardized ministry? Yes. We believe in it, but we prefer the standards that are Divine! You can find those for weights and measures in the Bureau of Standards at Washington; you will find those for the ministry in the sixty-six books that constitute the Bible. When this infidel and blatant generation has made its transient mark on the shifting sands of time and has passed into the oblivion which is sometimes called history, the Standards of God will remain unchanged, unshaken, and unharmed!

The Preacher and the Perils of War

By DR. W. B. RILEY

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"If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me" (Ezek. 33:6-7).

THERE has long been a popular opinion, an opinion that still persists with some, that the preacher has nothing to do with politics. On all questions of political concern, SILENCE *only*, becomes the Gospel minister.

It is a strange opinion, absolutely unbiblical and also irrational; but of easy explanation. It comes from two very distinct and even opposing ideals.

First, from the minister himself, who intelligently acknowledges that his chief business is not to right the state, nor correct the world, but to win men to God and holiness.

The second source is wholly selfish; coming as it does from men who have vested and unrighteous interests, faithful Gospel preaching would inevitably effect their opposition. For instance, when America engaged in war with the Filipinos and this pulpit protested, the man who charged the minister with a lack of patriotism was "a maker of munitions." His motive, therefore, in favor of war — just or unjust — was on a level with that of the undertaker who voted for the continuation of the saloon — in both instances the business would be helped.

I have said such an opinion was unscriptural! The text of the morning is an illustration of that truth. It relates to The Office of Watchman: to The Obligation of Warning, and is The Word of the Lord.

The Office of Watchman

"If the watchman see the sword come!"

There could be no question here as to who the watchman was, since the first verse of the prophet tells us that he is the man to whom the

"word of the Lord came, saying, Son of man speak to the children of thy people." (Ezek. 33:1-2).

God's watchman is such by His appointment.

The student of Ezekiel will not forget how this captive received his commission. Chapter two, verses 1-7 fully explains. Of that call Ezekiel was as positive as was the Apostle Paul. It will be remembered that Paul, the author of fourteen books of the New Testament, never commences one of them without asserting his Divine appointment as an apostle. In the instance of both the Old Testament Prophet Ezekiel and the New Testament Apostle Paul, such a Divine commission was the *sine qua non* of the office itself; and in the judgment of some of us, God's method in this matter has not changed a whit in the millenniums that have passed since the call of Moses himself.

R. F. Horton, in his series of lectures, one delivered before the divinity students of Yale, remarked:

"All manner of sins may be forgiven a preacher—a harsh voice, a clumsy delivery, a bad pronunciation, an insufficient scholarship, a crude doctrine, an ignorance of men; but there is one defect which cannot be forgiven, for it is a kind of blasphemy against the Holy Ghost; it cannot be forgiven him if he preaches when he has not received a message from God to deliver. Woe unto those prophets whom the Lord hath not sent!"

God's prophet is controlled by His command.

The reason why he must indulge in words of *"warning"* and assume a position that will prove unpopular, rests in his commission to speak; to declare the truth with a view to the defense and salvation of his people. Peter and John found themselves at variance with popular opinion, and were solemnly warned not to speak at all, nor teach in the name of Jesus. *"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard"* (Acts 4:19-20).

That is the only safe course for any divinely commissioned man to take. *"Time-servers"* in the pulpit will consult selfish interests and so speak as to leave unroused any trouble or opposition. Cowards in the sacred desk will stifle convictions and voice the opinion of the crowd. False prophets will cry *"Peace," "Peace," when there is no "peace";* but God's man WILL proclaim God's truth. To fail there is to find himself stained with the blood of his fellows, and answerable to just judgment.

It was Horton again who in that same series of Yale Divinity discourses, said,

"Over many an unfaithful preacher we are obliged to say what Keble said of the disobedient man of God in the Old Testament. (1 K. 13:26).

"Alas, my brother, 'round thy tomb
In sorrow kneeling, and in fear
We read the Pastor's doom
Who speaks and will not hear."

By mental constitution I am a Democrat; by education, experience, and observation, I yield my complete allegiance to a democratic form of government. The great principles laid down by our early American Statesmen and put into permanent form in our Constitution, have my unalloyed allegiance. I detest FASCISM, I consider NAZISM beastly and brutal; I hold COMMUNISM to be the insanity of all centuries. I am the eternal enemy of human dictatorship. I believe in the free exercise of the individual conscience and in the eternal right of every soul to worship God after the manner of his individual mind; but I recognize one ABSOLUTE DICTATOR, and only One; that Dictator is the God who gave this commission to Ezekiel! His commands are my marching orders; and in so far as I can discover His will, by Scripture study, or in answer to prayer, that Will marks for me the path of duty.

God's watchman must go, on God's Word.

Those of us who are ministers of the Gospel hold with the Apostle Paul, that *"we are ambassadors for Christ, as though God did beseech you by us"* (2 Cor. 5:20).

An ambassador is not at court to express his personal pleasure; but rather, to voice the ruler, or the government, that commissions him. When he cannot do that conscientiously he should surrender his portfolio and step out of office, as did the late Mr. Bryan, when Wilson declared war.

I never read the story of these Old Testament prophets without being reminded of the fact that their successors in office are, in the majority of cases, very unlike them. Prophecy is finding fulfillment to the effect that many preachers now speak the *"smooth things."* Such indictment of sin as the Old Testament prophets voiced is found in the lips of few. But there are men of the old Thomas Carlyle type still living; their voices rise above the din of the modern flying machine, the roar of the passing train, or even the confusion of the eternal radio.

Newell Dwight Hillis said: "Carlyle was God's prophet — a seer stormy indeed and impetuous, with a great hatred for lies and laziness, and a mighty passion for truth and work; lashing our shams and hypocrisies; telling our materialistic age that it was going straight to the devil, and by a vulgar road at that; pointing out the

abyss into which luxury and licentiousness have always plunged. Like Elijah of old, Carlyle loved righteousness, hated cant, and did ever plead for justice, and mercy, and truth. If his every sentence was laden with intellect, it was still more heavily laden with character. To the great Scotchman God gave the prophet's vision and the seer's sympathy and scepter."

Some of us believe that it is still true; as true as it was in Ezekiel's day, that in times like these there rests upon the prophet of God

The Obligation of Warning

"If the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." v. 6.

This Scripture clearly suggests at least three matters of moment:

First — *At the approach of the sword the watchman should speak.*

That is why I am here this morning! That is why this text is taken! That is why I will probably say before I have finished this discourse things with which all will not agree; but things on which I shall strive at least, to voice what seems to me to be God's will.

In 1914 I saw rise, from practically the same source, a war that deluged the world in blood. I witnessed then the political performance of employing a catch phrase in vote control. It was Wilson's candidacy for the second term, and the slogan was "He kept us out of war!" Then when in his second term he led us into war, the slogan changed. It was "a war to make the world safe for Democracy!" It was "a war to end all war."

Such propaganda influenced our people sufficiently to draw America into the swirl, and when the war was ended thousands of our boys were buried, to the profit of nobody; hundreds of thousands of others of them were languishing in the hospitals, where to this good hour many still suffer and groan, dying daily; and the billions of money that we loaned to the participants were lost forever to America, but had to be recouped from the lean pockets of taxpayers. The result was that by 1929 America entered upon a period of depression that wiped out thousands of firms, ten thousand bankers; reduced to the point of need millions of business men, and flung the flotsam and jetsam of society upon the benevolence of the FEDERAL TREASURY.

Meantime, the nations that involved us, and borrowed from us, prospered as never before in their history.

I visited England in '29, and visited her again in '36, and I never dreamed that any nation could pass from need to luxury in so short a time.

As for Germany, the other great contestant, she has amazed the world by the amassed fortune, invested in war machines — the like of which sixty centuries has not known.

To me experience is a teacher! I am not biting on the propaganda bait that would put my nation again into this Old World conflict; I am not in sympathy with the President's proposition to defend democracy in every quarter of the earth, while neglecting its proper defense on the soil of the United States. I am against permitting gangsters to capture controlling positions in Labor Unions, and dictate to the Government itself, while retaining as Secretary of Labor an individual known to be sympathetic with Pinks and Reds.

The recent turn in the tilt between Germany and Russia has swept away the last vestige of argument left to our hospitality inclined Spend-Thrift for if ever there was a nation which stands against the "four liberties" for which he was fighting only a fortnight ago, that nation is the present RUSSIA with its BOLSHEVIKI reign. And yet, we are informed daily by the press that there is a growing disposition to make good on past compliments to that government, and cultivate closer fellowship with this murderous Philistine, this outlaw among nations, whose Rulers have not even had compassion upon their own people, but have slaughtered them by the millions for the crime of insubordination to BOLSHEVIKI WILL.

To many of the most thoughtful men in America it was bad enough to propose by the Lease-Lend Bill to back any needy government in the world that laid the least claim to democracy; but how on earth that backing can be readily extended to the most outstanding enemy of individual freedom the world has ever seen, to the sworn opposer of Christ, to the nation that not only denies God, but brazenly defies Him, is past the comprehension of some of us, and so contrary to our love for Christ that no national law nor individual threat could keep us silent.

It was bad enough to know that during the year of 1940, at which time Russia was threatening to Communize the world, having its eyes upon America as its chief country of conquest, and was even directing organizing forces in our land to the end of bloody revolution, that our Government should have sold to that country $8,000,000 worth of cotton for the manufacture of explosives; $14,000,000 worth of copper to be converted into war materials; and enough leather to make shoes for more than a million men of her army.

Mark you! This was at a time when Russia was yet flirting with Germany, all of which makes it appear that the sudden reversal (which was not according at all to their plan, but which has been forced upon them by German attack) becomes the first semblance of

excuse that our President, or any war-monger, would present for their behavior.

Second: *The safety of his people should be the Prophet's first concern.*

The text says: *"I have set thee a watchman unto the house of Israel."* V. 7.

We had to wait until the twentieth century to find an Egotist who thought he had been set as *"a watchman"* for the wide world. It may sound very narrow in these days of loose thinking and boastful speech about "the brotherhood of man," to say that one is more interested in his own nation than he is in those across the sea; or more concerned for the members of his own family than he is in the houses of the Hottentots; but some of us are personally willing to lay ourselves open to that very charge, and even claim Scriptural backing for the same. I Tim. 5:8.

I haven't a drop of German blood in my veins; I have never set foot on German soil, and never even had a German sweetheart, or German crony-companion; I have closed my eyes to every line of German propaganda reaching my desk. Every single close relative that I have, outside of America, is on English soil. Some of the most delightful visits of my life, and some of the dearest friends I have made are on British soil; and yet, I frankly say to you that I am more solicitous to see my own land safe than I am to save even Britain! If that is not patriotism then my Dictionary will have to be rewritten.

It is not yet twenty-five years since we aided her in the last victory, and were politely dismissed with criticism of our delayed arrival, and left in the lurch to the tune of $6,000,000,000, promised and unpaid; and we were but slightly consulted on that "world adjustment" that is now confessedly the occasion of the new revolution.

I pray daily for the final and effective defeat of Germany and her Allies; but I think daily of my children, grandchildren, and great grandchildren; at night in my waking hours, I think of the millions of young men, who are not prepared to meet God, and the blood of their unsaved souls might be upon my skirts if I warned not against war. So far as lies within my power I would leave to present youth of my day an inheritance something akin to that which was bestowed upon me by my forefathers, peace instead of war, national prosperity instead of national bankruptcy incident to the fool endeavor to fight at the world-ends all opponents and thereby unfit ourselves for the defense of Our Own Country, for which we are completely sufficient, if we but consulted home-interests first.

Mud-slinging at people who do not speak our shibboleth, nor go our exact path in politics, is common now and according to the Protocol

plan. Here is an instance — my preferred candidate for mayor was elected. One writes: "Now that you got your underworld man KLINE in, you and the underworld can rejoice. You will, no doubt, crawl back in your den and be satisfied."

Another one says:

"Don't you know anything about all the racketeering, gambling, and houses of ill-fame that are running wide open day and night? We all know those bad places would not or could not exist without protection; big monies are being spent for their protection. Who gets that money? Doubtless you must get your share, otherwise you would not be so willing to uphold this dirty system that now exists."

On local or national questions dare to think and act your convictions and you become the mud-slingers' target!

Let them shoot! Some of us will speak on!

A recent "America First" speaker, who is, in my judgment, one of the noblest of patriots, said:

"A refugee who steps from the gangplank and advocates war is acclaimed as a defender of freedom. A native born American who opposes war is called a fifth columnist." In 1776 George Washington said: "Real patriots who may resist the intrigues of the favorites are liable to become suspected and odious while its tools and dupes usurp the applause and confidence of the people to surrender their interests."

In my judgment, the list of noble Americans that might be justly put into *"Who's Who in America"* would contain no greater names than those of ex-President Hoover, ex-Presidential candidate Landon, ex-officio friend of Roosevelt, Hugh Johnson, and the ex-idol of America, Charles Lindbergh; Senators Taft, Wheeler and Nye!

If the day does not again come when these men and their logical advice is appreciated, it will be because America will be so far lost to her former ideals that the very mention of a Democracy will meet with mockery only.

I yield to no man in my sympathy for Chamberlain who, peace loving as he was, thought that by placating Hitler he could get by the German enemy without war. My warmest sympathy has gone out to him as mistaken but well-meaning!

I yield to no man in admiration of Churchill. I think he took over a task that seemed hopeless and by his very determination and tenacity, has exhibited a courage that is all too rare in this age of cowards; but I am not at all in line with those who believe that when the European war is over Germany will have strength enough left (after whipping all others) to cross the thousands of miles of sea and make short work of my America.

To me such a thought belittles my land; and such an argument is born of propaganda and nurtured from the bottle of hysteria!

I can readily conceive that hundreds of thousands of the fair youth of my country could be slaughtered on foreign shores, thousands of miles from the home base; and for a cause in which their country is but slightly involved; but I cannot conceive that Hitler, or any other European potentate, would cross the seas, land armies on our shore and whip those lads at their home base.

I am not in the least disposed to call by black names the men who so believe; many of them are doubtless my easy equals; and some of them my mental superiors; but I have a mind that simply does not function that way. Exactly opposite to what Will Rogers used to say, "All I know is *(not)* what I read in the newpapers!"

If it were I should still have some reliable information. I should still know that "Britania rules the wave." I should still know that she owns India, Australia, New Zealand, a great portion of Egypt, large sections of Africa, all of Canada, and Islands many.

Now that Russia has added her land and people to this conflict nearly one-half the earth's surface and a population of many hundreds of millions are subject to England's call with Russian coöperation; why not let them use their own millions of men and money?

What a strange situation when America, who had nothing to do with this war, and has no business in it, is conscripting men by the millions and voting money by the billions, while Canada, a part of the Dominion of England, conscripts nobody and boasts to tourists, "Our land has plenty; come feast and enjoy yourselves!"

I do not deem it my obligation as a minister to correct the thinking of even my own auditors; but I do accept the Prophet's obligation of sounding the alarm against war, into which we are being sucked as a chip in a whirlpool.

It would be useless to speak after the affair is over! There are thousands of men now who can tell us where we made mistakes in '14-'18. Such information is worth nothing! It is not after the war is past but while it is going that God's prophet must lift his voice. William Jennings Bryan dared to do it and took the contempt of many in 1917. But now, his sanity is esteemed and his Christian testimony is untarnished.

I conclude, then, what I have to say upon this subject by one further suggestion:

"The Word of the Lord"

This Word is not against all war!

I opposed the Philippine war on the same ground that I am now in opposition to Hitler! To me it was the strength of a big nation

pitted against a little one for the purpose of appropriation. I grant you that they were better off under our protection; but many a slave was better off in slavery than after freedom came. That fact, however, did not, and could not justify slavery.

I foolishly consented to the war of 1914-18. My sons served in it and two of them are already in the service again; but they went in under a promise that they should fight in defense of the homeland and should not be shipped abroad to foreign embroilments.

Ten years ago a pacifist wave swept America and those who were its advocates, fastened upon one text, *"They that take the sword shall perish by the sword"* as if that were a *carte blanche* imprecation of war. My volumes published at that time will show that I held such interpretation to scorn and quoted as over against it, the words of the Lord, *"I came not to bring peace, but a sword"* the language of the Master in connection with His second coming. And again, *"When a strong man armed keepeth his palace, his goods are in peace,"* and "sell your coat and buy a sword!"

Go back into Old Testament history; you will find the plain record that God backed His own not only on the battlefield, but in making of war itself. Deut. 20, 23:11; Jer. 5:10f, 6:21f; Ezek. 5:12, 21:12; Isa. 13:16, 34:6, etc.

The Word of God is not against all war and Pacifists have seldom been Scripture experts; and still less often, desirable patriots!

But the Word is against war in general.

When Jesus Christ wanted to describe a world condition as represented by confusion, conflict, darkness and battle, he pictured it as a period of *"wars and rumors of wars."* Matt. 24:6 to 13.

When James, the apostle, wanted to tell us the source of war, he had not far to seek. *"From whence come wars and fightings among you, come they not hence even of your lusts that war in your members?"* 4:1.

When the prophet David wanted to picture the time of Divine supremacy — the Kingship of Jesus, he voiced it after this manner: *"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."*

When the prophet Micah wanted to tell of the glad day in which the KING OF GLORY *"should reign from sea to sea and from the rivers to the ends of the earth,"* he painted the day when God would *"judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."* Micah 4:3.

There are two books in existence today that every intelligent and interested patriot ought to read. One of them is entitled THE PROTOCOLS, the other is PHILIP DRU. The author of the first is in hot dispute; the author of the second is increasingly an open secret; but both the plan and programs of present procedure are plainly prescribed in these volumes; and whoever may have been the agent of their verbal existence, you will be impressed with the remarkable way in which the plans of the first and the prophesies of the second, are proving the mold of present history.

To be forewarned is to be forearmed! To be hood-winked into ignorance, browbeaten into silence, propagandized into mortal error, is to illustrate the proverb that *"a living dog is better than a dead lion."* It is to cry "Wolf," "Wolf," only when the last lamb has been carried from the fold and the last bleating mother has been throttled in the field.

The problem of believers is to discover the will of God.

There is one thing certain about this war; it is not a *"Holy War"*; the Church of God did not start it; it is not headed up by outstanding believers; Christians did not desire it, and Christians cannot stop it.

Twenty-five years ago our leaders thought we were sufficient to make the world "safe for democracy." Time has long since demonstrated the absurdity! Students of prophecy know perfectly well that if this is the last war it will take on proportions that will involve the whole world (Rev. 9:16) and America's part in it will settle nothing; and these students know equally well that if it is not the last war, its issue will in no sense be final, but one war will succeed another until the Prince of Peace appears. No questions, such as our benighted statesmen are now talking of settling, will ever be settled till Christ comes. "Tribulations" will come; and *"such as the world has not seen since its beginning; and except those days shall be shortened there shall no flesh be saved."* (Matt. 24:22).

There were "wise men" who held to scorn the fear I expressed in a Bible Conference in May, 1914, viz. that I was bringing up boys to bite the dust and die on battlefields; but they were men who did not know prophecy, or who did not believe in its inspiration.

Unfortunately for the Church such men are now our chief speakers for the most part, and to follow them is to find ourselves eventually in the ditch with them.

In the June 21st issue of the Sunday School Times on its first page, appears an article, "THE COLUMNIST AND THE BIBLE." The writer expresses surprise, at the same time satisfaction, to find a well known newspaper columnist and radio commentator, Boake Carter, commenting on current events in the light of prophecy. In the Philadelphia Public Ledger, Carter says:

"I have kept to a line of thought in these columns for the very fundamental reason that I have steeped myself for months in reading the Bible, particularly Ezekiel, Daniel, and St. Paul's revelations, and applied the simple rules of the science of nature to each day's news of our domestic and world events and behavior."

How marvelous! Not long since the Editor of Mercury, long supposed to be an iconoclast, clearly declared that the world events of the present were in perfect accord with the prophecies of the New Testament Scriptures.

It is a sad day for the Church when its pastors fail to see what Magazine editors behold. Boake Carter should have been given the pulpit now occupied by many an unbelieving minister, when he said:

"What I fear is that we will struggle to the desperate last to hold our false gods and distorted values and destruction of truth, until agony of loss will drive us nationally to the Spirit. Then will our eyes open and conflict end between ourselves and our Maker."

Commenting on this the Sunday School Times said, "Only the return of the Lord Jesus Christ can bring peace; and the Bible holds out no hope of a better world until He comes."

Politicans, purchasable Newspapers, International Bankers, and hired Propagandists may succeed in further sicking *"man against man, and nation against nation"*; but the peace of the individual and the peace of the World awaits the appearance of the PRINCE OF PEACE.

"Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again."

If Christ Should Not Return--What Then?

By DR. LOUIS T. TALBOT
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I AM going to talk to you for a little while this evening on the subject, "If Christ Should Not Return — What Then?" My text is the verse in the fourteenth chapter of John, where the Lord Jesus says, "I will come again." I want to take that text because I do not want you to question for a moment the certainty of His return. The Lord Jesus will come. That He will leave the place which He now occupies at the right hand of God to come in the clouds of heaven, first to catch away the Church, then to return to the earth with His saints to cleanse it with His purifying judgments, and to set up on earth His universal and everlasting kingdom, is just as clearly set forth in the Word of God as is His first coming. Not only did the Lord Jesus speak of this great event again and again, but the apostles bound it up with every doctrine they taught, and with every exhortation they gave to Christian living.

You cannot, my friends, find one doctrine or exhortation to Christian living that is not bound up with the promise of the coming of the Lord; moreover, it is the promise of the coming of the Lord that makes practical and gives emphasis to all doctrine and exhortation. When the Apostle Paul, for instance, would exhort the Christians to attend the services of the Lord's Day, and not forsake the assembling of themselves together, as the manner of some is, he does so by an appeal to the eminency of the Lord's coming (Hebrews 10:25). He does not suggest a "Go to Church Sunday," but tells them that the Lord is coming. When he would inspire them to consistent living, he does so by saying, *"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"* (I Thess. 5:23). When he would comfort those who mourn over their Christian dead, he does so by reminding them of the coming of the Lord, in those words of assurance and hope: *"The Lord himself shall descend from heaven with a shout . . . the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. WHEREFORE comfort one another with these words"* (I Thess. 4:16-18). There is nothing in the world so comforting to the one who looks into the silent face of a departed loved one as the knowledge that one day Jesus is going to return. Therefore, Paul says, *"Wherefore comfort one another with these words."*

When the Apostle James saw that toward the close of this dispensation there would be unrest among the working classes, and conflict between capital and labor, growing out of the fact that the lawful wage of the laborer is held back from him; and when he would exhort the Christian working man to have no part in that movement of Bolshevism, he does so by saying, "Be patient therefore, brethren, unto the coming of the Lord" (James 5:7).

And I could go on — I could take you from Matthew to Revelation, mentioning between three and four hundred passages in all which speak expressly and definitely about the personal, visible, bodily return of Christ; and yet, in spite of the fact that every page, as it were, bears witness to the truth that Christ is soon going to return to the earth, the average church member today is about as indifferent to the Lord's return as His disciples were about His going away. But after all, this condition is in harmony with prophecy, for the Apostle Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:3, 4).

The very fact that Christ was not recognized by the higher religious authorities of His day shows us what a dangerous thing it is for a man to accept the word of man in preference to the Word of God. This is the trouble today. Thousands of people, all down through the ages have substituted their own philosophy and their own thinking and opinions for the direct statement of the Word of God. Jesus says, "I will come again."

Some years ago during a former pastorate, I was giving a series of addresses to my people on the theme, "The Return of the Lord Jesus to the Earth." There came into the service one night a minister, the pastor of another church in the same town. No sooner had I pronounced the benediction than this gentleman walked down the aisle and said, "I cannot agree with you on this subject." To this I replied, "Well, that is your loss, not mine. I am giving you God's Word and your controversy is with Him, not with me." Then we talked until the late hours of the night. The next day a woman who was a member of my church and who had overheard a part of our conversation the night before, called me over the telephone and said, "I do wish you would not get into these arguments." She ended by saying, "After all, you know that the subject is not a vital one. Suppose Christ should come, or suppose He should not come — what does it matter anyway?"

And do you know, my friends, all through that day there was running through my mind this thought, "Suppose He should not come!" Then I began to go through the Word of God to see what was

dependent upon the return of the Lord Jesus, to see what is going to take place when He does come, things that cannot take place unless He does come. And as I began to think through this subject, the world seemed darker and darker until it was as midnight in my own soul. I began to ask, "What if Christ should not come?" I want to put before you this evening that picture as I saw it in all its darkness, should our Lord not return to the earth.

I. If Christ Should Not Return, Not One Grave In This World Containing the Body of a Child of God Would Ever Open, and Every Christian Would Have Died In Vain, as Far as the Resurrection of His Body Is Concerned.

The Word of God teaches that the body *is* going to rise, that the body of your mother and the body of your child will rise out of that cemetery into which you placed them. Now, my friends, you cannot show me in the Word of God one promise of the resurrection of the body that is not bound up with the return of the Lord. "The dead in Christ," says Paul, "shall rise" (I Thess. 4:16-18). The dead in Christ! Oh, what an expression that is! The dead in Christ are in every part of the habitable Globe. They are in graveyards. They are beneath the waves of the sea. It is estimated that more than three million of God's people are buried in the catacombs of Rome. The Word of God says that they are going to rise in the clouds, every man in his own order; and just as there is a difference in glory between the stars of the heavens, so shall there be a difference in the resurrection. But when will that resurrection take place? It will take place when the Lord Jesus comes and not until then. If you take the return of the Lord out of this Book, you may as well go to your cemetery and pack down those clods upon your hopelessly dead, and carve upon that stone which bears your mother's name, or your father's name, these words, "Never more." They will never rise if Jesus does not come.

When I was in Chicago, I was told the story of a young girl, seventeen years of age, who had been saved from Roman Catholicism. She had been seized with galloping tuberculosis; and while she was on her death bed, her parents, her friends, and a representative of their church used every argument of their theology to bring her back into their fold. She steadfastly answered them, "No, salvation does not come through penance or ritual, but through personal faith in Jesus." As a last resort the priest used this argument, "My child, if you do not come back, you cannot be buried with us. You cannot be buried in holy ground." To this the dear girl answered, "Bury me where you will; but when Jesus comes, He will find every particle of dust that belongs to Him." Ever since I heard that triumphant statement

of the dying girl, I have felt that I, too, will not care where they bury me; for I know that when Jesus comes, He is going to find every particle of dust that belongs to Him. But, friends, if Jesus does not come, it does not matter what is done with the body — it will never come out of the grave, and death shall be triumphant throughout all the countless ages of eternity.

II. If Christ Should Not Return, Not One Child of God Would Ever Be Rewarded for Anything That He Has Done for the Lord Jesus.

The Word of God teaches that we are saved as sons of God and we are to be rewarded as servants of God, that we are saved without words of any kind, in order to do good works of every kind. The man must be indeed a puzzle to the angels of God and a delight to the demons of hell who says he believes on the Lord Jesus, and yet never puts himself to any inconvenience for God or for His cause. We are saved to serve. Before Paul died he said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." (II Tim. 4:7, 8.) What day? Why, the day when He returns, because Jesus said, "Behold, I come quickly; and my reward is with me." (Rev. 22:12.) Paul, my friends, has been in heaven for more than eighteen hundred years, and has not received that crown yet. He will not get it until Christ comes; and if Christ does not come, then he will not get it at all. If Christ does not come, the martyrs have died in vain, and every man who has laid down his life for Jesus has laid down his life in vain, so far as his getting any recognition in heaven is concerned.

One of the strongest characters I ever met in all my life was young William Borden. His biography, entitled "Borden of Yale '09," should be in the hands of every young Christian. At the age of twenty-one he inherited a vast amount of money. He was a graduate of Yale University, and had his life before him. Under these circumstances life in the homeland would have looked very attractive to the ordinary young man, and it did look attractive to young William Borden; but he was not an ordinary young man. He chose to follow a path leading in the opposite direction from the one many would have chosen. I was present at his ordination service which was held in the Moody Church of Chicago. Soon afterwards he set his face toward China, going out under the China Inland Mission. On the way to his field he stayed in Egypt to nurse a missionary who was ill. The missionary recovered, but young Borden contracted the disease and very soon passed into the presence of God, leaving his wealth to faith missions and to soul-winning institutions like the Moody Church and the

Moody Bible Institute. When the news of his death reached the homeland, many said, "Oh, what a sacrifice!" when they should have said, "Oh, what a privilege! What a reward he will receive from Jesus!" But, my friends, he will not get anything from Jesus if Jesus does not come. Thank God, He is coming and He will reward every man according as his works shall be. When we say, "Every man," we mean, "Every Christian."

III. If Christ Should Not Return, Then There Would Be Absolutely No Hope for This World.

There will be wars, rumors of wars, famines, pestilences, and earthquakes in divers places for all the coming countless ages. You and I well know that the history of this world has been written in blood and tears; and yet, my friends, in the Word of God there is a day portrayed — a day of which the prophets have written and the poets have sung — a day when the earth shall be full of the knowledge of the Lord, when the nations shall learn the art of war no more, when the lion shall eat straw like the ox, and the deserts shall blossom like the rose. There will come a day when we shall have here heaven upon earth. That day foretold in the Word of God is always associated with the return of the Lord Jesus Christ to the earth; and if Jesus does not come, this world is hopeless.

Have you ever noticed in the Olivet discourse that when the disciples asked, "What shall be the sign of thy coming?" (Matt. 24:3), Jesus looked down through the age and said that kingdom would rise against kingdom and nation against nation, that false Christs would come, false prophets would arise. He then went on to portray His return in glory. What a hopeless world this is going to be, if Jesus does not come in that manner unto the nations! If Jesus does not come the nations might well go on enlarging their armies and navies, building huge airships and submarines, because there will be need of them for all future time. These views are not very popular. A man who talks this way is looked upon as a chronic pessimist; but the fact remains that, in spite of everything pacifists may say, there are more men under arms right now than there were in 1914 before the war. This condition can never be changed by the dreams of socialism or by civilization or by legislation. No matter how sincere men may be in their efforts to correct things that are wrong in this world, conditions can never be corrected until Jesus comes.

Before the great World War of 1914, representatives of the Carnegie Peace Foundation were telling us that there could not be another great war, that a wonderful palace in The Hague had been built, and that all national problems would be solved there. A certain professor representing this foundation declared to a large audience in

the city of New York, just a few months before the recent European carnage, that if Germany, England or America should have any trouble, their statesmen would meet in The Hague, where the only war would be a war of words, and the only noise would be that made by pens as men wrote on sheets of paper the settlement of their disputes by arbitration. The people applauded loudly. There was a converted Jew in that meeting, a close friend of mine, a man who knows his Bible. He turned to a man, a ministerial brother, and said, "Did you ever hear such nonsense in all your life?" That man turned and looked at my Jewish friend as though he had escaped from an insane asylum, as he answered, "Where in the world have you been living for the last ten years? We are in the most wonderful age the world ever saw, and the process of evolution has so eliminated the wild beast element in man that it is logically impossible for the world to witness the bloody scenes of battlefields again." In August, 1914, the professor who gave that address was in Berlin. Then the war broke out. He was arrested as a spy and put in a dungeon; and he found that it took more than talk and the scratching of a pen to keep peace in the world and to effect his own liberty.

For four years Europe was turned into a vast cemetery. It is estimated that fifty-four million people died directly or indirectly as a result of that war. Then the Armistice was no more than signed when certain ones started to cry again, "Peace, peace," when there is no peace! How can there be peace while the Prince of Peace is away? He was thrust out of this world at the point of the spear. For nineteen hundred years since then man has demonstrated that he cannot govern himself, and he shall continue to demonstrate this fact until that One Whose right it is to rule returns to the earth as the earth's rightful King. Then He shall sweep the earth of all that offends and the saved nations only shall be in His Kingdom. The nations knowing the Prince of Peace will have their hearts bound together by His wonderful love.

When the war was at its fiercest, I was at a dinner in Chicago attended by the representative of twelve nations. A converted Jew presided. Next to that converted Jew was a German, and next to the German was I, an Englishman. Sitting next to me was an Irishman, and the other guests represented Japan, Austria, Italy, Africa, China, and Spain. When we had finished our dinner, we all joined hands and sang, "Blest be the tie that binds our hearts in Christian love." We had a wonderful time! Why were we there while the nations that we represented were seeking to destroy one another? It was because Jesus was in our hearts, and, my friends, you will never get the nations to be like that until the Prince of Peace is upon the earth.

IV. If Christ Should Not Return, the World of Lost Men Would Go on in Their Sin and Godlessness and Rejection of Christ Without Any Fear of the Future, for Then There Would Be No Judgment Day and No Time of Reckoning.

The Word of God tells us that God has appointed a day in which He shall judge this world by Jesus Christ, Whom He hath ordained as the righteous Judge of all the earth. In that day every man as he stands before Christ will face his own record, a biography that God Himself has written, recording the things left undone that should have been done, the things done that should not have been done — the words and the thoughts as well as the deeds. Men today write their autobiographies. Sometimes friends write biographies of friends. In these man-made biographies the good is recorded and the bad oftentimes left out; but in God's biography of man the bad goes in as well as the good. One day that record will be spread out in panoramic view and the sinner will be condemned by it.

When will this day of judgment take place? The Word of God always associates it with the return of the Son of God. (See Matthew 25:31; II Thess. 7:9; Rev. 20.) The saddest stories of life have never been told. The injustices that have been perpetrated upon the weak and the unsuspecting must rise up before God like a breath from hell. Very few of the human monsters responsible for life's tragedies have ever been brought into the court of human justice; but into a court of Divine justice they will be brought, for the Son of God shall come. He shall sit upon the throne of His glory, and before Him shall be gathered evil doers. Well may men fear that day, for Jesus will certainly come. But if Christ should not come, then evil doers, even the most devilish, would have nothing to fear, for there would not be a day of reckoning.

V. If Christ Should Not Return, the Jewish Nation Would Have No Hope and Would Never Be Converted.

My friends, the Word of God tells us that the Jewish nation is going to be converted in a day, and that day will be when they see Christ coming in glory, when they look upon Him Whom they have pierced, and mourn as one mourneth for his own son. (Zech. 12:10.) I believe that day is rapidly drawing nigh; and I believe that the Jew, as a nation, in going back to the land of Palestine now, is getting ready for that day when heaven shall open and when Jesus shall descend in power and great glory. They shall see the marks of the nails in His hands and in His feet; and seeing them, they shall say, "What are these wounds in thine hands?" Then the Son of God shall answer, "Those with which I was wounded in the house of my friends." (Zech. 13:6.) The nation of Israel will at once recognize that the

Angel of the Covenant in the Old Testament and Jesus of the New are identical. Zechariah says that in that day there shall be a fountain open for cleansing for the nation of Israel, and that fountain shall be none other than the blood shed on Calvary, in which they shall trust for the washing away of their sins. But this wonderful event will never take place if Jesus does not come.

VI. If Christ Should Not Return, Then the Devil Would Never Be Bound.

I tell you that there is no hope for the world while the devil is the prince of this world. I do not know anyone who can bind him but Christ. This great event is portrayed in the twentieth chapter of Revelation. I heard a speaker once declare that the women would bind the devil when they got the franchise. They have that now, and yet I do not see any evidence of the binding of Satan in Canada, and there is very little evidence of any change in Chicago or New York. In spite of every honest effort made by well meaning reformers and uplifters, the devil is unbound and will continue to be until the Son of God descends from heaven. What a picture that is in Revelation! John sees the heavens open, and one comes forth as King of kings and Lord of lords, wearing many crowns. He takes the devil, casts him into the bottomless pit, and later, after he is loosed for a little season for a definite purpose, the Lord Jesus takes him and casts him into the lake of fire.

Oh, my friends, what a nightmare life would be if we had no hope of the coming again of the Lord Jesus! But thank God, Jesus is coming again! Listen to His promise: "I will come again . . . the Lord himself shall descend from heaven with a shout" (John 14:3; I Thess. 4:16). I like that word, "himself"—the Lord Himself. Now, folk try to explain away the coming of the Lord; but, my friends, they cannot explain away that personal pronoun, "Himself." When the Lord Jesus comes to take away the Church, He is coming personally for His bride. He is not trusting that privilege even to the archangel, Michael. It would be wonderful, indeed, to have an angel or an archangel come for us; but infinitely more wonderful is it to read that the Lord Himself shall descend from heaven for His own.

I preached on this subject in Minneapolis some time ago when several ministers were in the audience. At the close of the service, one of them said to me, "Your interpretation is all wrong. The coming of the Lord is not to be physical, but spiritual." I asked, "In what way then is He going to come?" and he answered, "In the movements that are in the world." Then I asked, "What movements?" to which he replied, "All the new inventions and discoveries that make life easier and happier. All these gifts," he continued, "are the coming

of the Lord. Why the Lord is coming every day, and is bringing in enlightenment." I opened my Bible at I Thess. 4:16 and read to him these words, "The Lord *himself* shall descend." Indeed, every Christian is thankful for the gifts the Lord sends, but there is a great difference between the Lord's gifts and the Lord Himself; and we are told that the Lord Himself is going to come.

When I left Australia some years ago, I said to my mother, "Mother, if God spares me, I will come back to see you." During the years intervening she was waiting and watching for me. Had you gone to Australia at that time and said, "Mrs. Talbot, what are you waiting for?" she would have replied, "My boy is in America and is going to come back." "Going to come back — what do you mean?" you might have asked. "Surely you are not expecting a personal, visible, actual coming!" "Yes," she would have replied, "that's the way he is going to come." But you might have replied, "Oh, he didn't mean that; you are mistaken in regard to his intentions." "Well, what did he mean then?" my mother would have asked; whereupon you might have said, "Do you ever get any letters from him? Do you ever receive any gifts? Does he ever send you anything for your birthday? Well, that is what he meant. He is coming in all these things, in all these gifts." "Why," my mother would have answered, "I appreciate his gifts, but that isn't what he meant, for he said that he would come back." Some years afterward I did cross the ocean, walked down the gangplank from the steamer, and said, "Mother, here I am." I myself had returned.

So, my friends, while we thank God for every gift He sends during His absence, yet we long most for that blessed day when He Himself shall come and we shall see Him. "The Lord himself shall descend from heaven with a shout." Therefore, because He is coming, we can look into the graveyards and can say, "The dead in Christ shall rise." Because He is coming, we can work for Christ and know that our labor is not in vain in the Lord. Because He is coming, we know that there is going to be an era of peace and righteousness. Because He is coming, we know that there is hope for Israel. Because He is coming, there will be for evil doers a day of judgment and reckoning. Because He is coming, we know that the devil is going to be bound, and that the earth shall be filled with righteousness and peace.

"Jesus shall reign where'er the sun
Doth His successive journeys run."

Our hope is not in vain, for His promise is sure, "I will come again."

Romans Reveals the Father

By DR. WALTER L. WILSON, M.D., D.H.
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GOD as God is revealed more fully in the Book of Romans than in most of the books of the Bible. One hundred sixty-four times in this book, God is referred to as God, while in only two cases is He referred to as the Father. These two are found in Chapter 1:7 and in Chapter 6:4.

Quite the opposite is the case in John's writings for he refers to God in His character as the Father one hundred thirty-nine times and reveals the Father's character in many beautiful and glorious aspects.

It will be most delightful to our hearts to consider the revelations of God, the character of God and the work of God throughout this great Epistle in the days that we shall be together.

In Chapter 1, God is revealed as the Creator. In Chapter 2, He is the Righteous Judge. In Chapter 3, He diagnoses the case of each sinner. In Chapter 4, He gives righteousness, while in Chapter 5, the love of God is unfolded. We find the power of God over sin in Chapter 6 and the certainty of God's decision in Chapter 7, while Chapter 8 reveals His provision in the gift of His Spirit.

In Chapter 9, the scene changes somewhat and God's dealings with Israel are brought before us wherein He shows His sovereignty in condemning Pharaoh and choosing this Jewish nation. In Chapter 10, the sorrow of God's heart is revealed because Israel rejected Him. The judgment that came upon Israel from God, His goodness to the Gentiles and His righteous acts in changing the whole character of His dealings with Israel are revealed in Chapter 11.

Again the scene changes in Chapter 12 and God brings before us the remedy which He provides for a life that pleases Him. God instructs us in Chapter 13 for our relationships to the world, while in Chapter 14 God informs us that He will be Lord of all and Sovereign of every life.

In Chapter 15, the power of God in personal service is brought before us while in Chapter 16 the God of peace brings to a climax the story of His dealings with men and with demons.

Thus we find throughout the book, God vindicates His character. God reveals His attributes and God calls us to a life of faith and trust in His holiness, His righteousness, His justice and His love.

We have a God for our needs and a Father for our cares. As God, He provides the things of life for us; and as the Father, He sees that we receive them. As God, He is the Judge of all the earth; and as the Father, He looks after the interests of His church. Romans is occupied with His character as the eternal God in order that we may walk in fear before Him and honor Him as the Creator, the Maker, the Sovereign and the One who planned our salvation.

Paul very delightfully begins his letter to the Romans with the assertion that God is the Creator. We learn His eternal power and God-head from the things which He has made. We learn His righteousness from His dealings in nature and the proclamation of His Gospel. Just as nature came from God's hand, so the Gospel came from God's heart. This Gospel of God in concerning the Son of God. It is further revealed to us that men hate God, refuse His sovereignty and reject His rule. It is against the eternal God of heaven that men rise in rebellion and reject, refuse and repudiate His Son.

It is the God of heaven who is the Judge of all the earth. He has selected the God-man, Christ Jesus, to sit upon the throne and judge men. He will judge according to God's righteous standards and will carry out God's will and wish in His decisions.

It is the God of heaven who gives righteousness to those who believe in His Son. This eternal God offers an eternal redemption to those who heed His eternal Spirit and put their trust and faith in His eternal Son. The result is that the one who believes God is properly prepared for eternity. It was God who offered the gift of righteousness to Israel. It was God whom they refused. It is God who will judge them at the final day.

The God of heaven in Chapter 12 asks for the very human body of His child. He would make every part of that body to glorify His name and to be profitable to his fellow men. The God who made the vine to climb and the moon flower to shed its fragrance on the evening air is the God who would make of every Christian a beautiful, fragrant flower in His garden for His pleasure.

It is the God of Israel who trimmed the tree, taking off the natural branches and grafting in the strange plant. God rules the nations; He puts up one and puts down another. He exalts men and deposes them.

In the book of Romans we find that God, the eternal God of heaven, rules righteously and strictly, although both His severity and His goodness are displayed. The Lord Jesus would bring us to God. The God of our lives wants us to be subject to His rule and regulations in order that our lives might be all that He wants them to be. Let us learn to know God, the Father, as we study the Book of Romans.

The Father is the Judge

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THROUGH the Book of Romans, the Apostle Paul presents God, not in His capacity as a Father, but rather in the capacity of the God of heaven who is the Judge of earth. It is distinctly said in Chapter 2:16 that "God will judge the secrets of men by Jesus Christ." It has already been noted in the first chapter that it is God who turns men over to their own wickedness and their own unrighteousness. We read in 1:24 that "God gave them up to uncleanness." Again it is recorded in verse 26, "God gave them up unto vile affections." He continues in verse 28 by saying, "God gave them over to a reprobate mind." In each case it is God the Father who did it. I am using the expression "the Father" in order to differentiate Him from the Lord Jesus Christ and the Holy Spirit. The Saviour said, "The Father judgeth no man." That is true. In His position as the Father, He deals with His children as a father would do; but in His aspect as Judge, He is seen as God, the Supreme, Omnipotent One.

In Chapter 3, the character of God the Judge is defined. In verse 4, God is true and in verse 5, God is righteous. It is because of His perfect righteousness and absolute fairness that Paul could assert in verse 6 that God will judge the world because of these very attributes. It seems that God's heart longs to have His creatures come to Him, believe in Him, seek for Him and desire His presence. In the indictment that appears in Chapter 3, it begins by stating that "there is none that seeketh after God" and ends by saying, "There is no fear of God before their eyes."

One might question the statement, "There is no fear of God . . ." because we do see one after another coming forward in meetings, or weeping in the pew, or walking restlessly up and down in the room wondering how to be saved. These are not seeking God; they are seeking God's gifts. It is not His person they want, but rather His pardon. It is not His presence they are seeking, but His forgiveness. The verse is quite true. Men do want what God has to give. They seek His gracious gifts, but the natural human heart does not seek His lovely person. It is only after we are saved that we love Him as our own personal God, desire His presence, and seek His fellowship.

It is interesting to note in Romans that the God who is to judge the earth and whose standard is His own glory, as in 3:23, has very graciously provided a Saviour, as in 3:25, so that He may pass over

and blot out and remove completely the sin and guilt which would keep us from His presence. It is God who justifies, 3:30. This should bring joy to our hearts, for we surely want to know that the supreme Judge of all the universe has found a way, and revealed that way to us, whereby all of our sins may be put away from His sight and we may be made pure, clean and white. It is the God of heaven who has done it.

In still a different way we are told in Chapter 4 that God has found a way of making us righteous when we had no righteousness. It is imputed righteousness. Abraham believed God, and God at once put upon him the robe of righteousness which He gives to each one who believes Him. So we see that God's plan is that men are made righteous through faith and not through works. When we have faith toward God and in God because of His precious Son, God sees it and writes us down as His child. The world, however, cannot see this faith and must look at our works. The works that we do, therefore, will show whether we believe God or do not. It is by these works that we are justified before men, but it is by the belief of the heart that we are justified before God. God notices our attitude toward Him and He withholds nothing from those who fully trust in His love and power. God is glorified by our faith. God invites our faith by His wonderful dealing with men and His marvelous attitude toward the Lord Jesus. This we find in 4:24, 25.

In the fifth chapter, we see this blessed revelation of God's attitude toward the believer. Those who have faith have peace. The enmity between the righteous Judge and the unrighteous sinner is removed when the sinner trusts the Son. The demands of the law are fully met for the sinner when he trusts the Saviour who died at Calvary. It is for God's glory that we take this position and thereby admit and acknowledge that God is true, and that God is love, and that God invites our full trust and confidence. Then a blessed change transpires in our lives, 5:5. The love of God is shed abroad in our hearts. We begin to love as God loves; care as He cares; see as He sees, and the life is transformed. It is by this faith that we are made God's friends, 5:10. We may now walk with God in sweet fellowship because His own righteous demands have been met and He welcomes us as forgiven sinners.

We also learn here that this stern, righteous Judge on the throne of heaven has a wonderfully tender heart of grace and mercy. He granted that His own Son should shed His blood, 5:9, and thereby purchased pardon and forgiveness for us. This gift of righteousness and forgiveness is altogether by grace, 5:15. What a Judge God is! None on earth may be compared to Him. All must be contrasted with Him.

Chapter 6:11, 13 reveals to us that we, who once were far off and enemies of God, may now walk with God and rejoice in His company and fellowship. We are alive unto God. Of course, it is altogether through the Lord Jesus. He is the Mediator; He is the Advocate; He is our meeting place with God. Paul is bringing out the fact that because of the wonderful work of Christ we are really brought into living touch with the eternal God. In verse 22, we are no longer criminals standing before the judge's bench, but through God's infinite mercy, we have become servants of this great Judge, and may do His will day and night. The Judge, instead of condemning and punishing us, gives us the gift of His own eternal life in order that we may rejoice with Him throughout eternity.

Our great God found a way of meeting all the demands of His own righteous law by sending His Son to keep that law perfectly for us, and then to die an atoning death for our sins. Chapter 8:3 brings us this wonderful revelation. This Judge would like to make judges out of us so that we may think of sin and of the world and of Satan as He thinks. In order to bring this about, God, the Judge, gives to the believers His own gracious Spirit. Throughout Chapter 8, Paul stresses this precious truth. Again he brings before us the safety and security of that one whom the Judge has set free and to whom the Judge has given His own Spirit. He imparts this good news to us in those wonderful words, "If God be for us, who can be against us?"

In Chapter 9, a new line of thought is brought before us and God's dealings with Israel are described. The living God had wonderful plans for Israel but they were so short-sighted that they did not enter into His thoughts. In all God's dealings with Israel, His character is fully protected, as we read in Chapter 9:14, "There is no unrighteousness with God." God has a home and He chooses who is to live in it. God has a Son and He chooses who will be the companions of His Son. God has a family and He chooses who will be in it and who will be excluded. This prerogative of God is beautifully expressed in 9:16. In verse 22, also, God is given the perfect right to deal with men as He pleases. Note that those who were shut out by God were men whose lives were cruel, wicked and full of hatred toward God. Why should He not shut them out? We are always judging people ourselves. We do not permit every one to come into our home. We select those whom we wish to entertain at our table and who are to associate with our wives and children. No one thinks us to be unrighteous or unfair in these decisions. Is it compulsory for God to take everybody into His family? Is it His duty to give His enemies a place in His home? Certainly not. This character of God is fully vindicated in Chapter 9.

In Chapter 10, God, the Judge, is reported as having given to us His own Word so that we may know His thoughts and His attitudes and govern ourselves accordingly. In verse 3, God's righteousness is presented. In verse 9, God's power is revealed, and in verse 17, God's record is presented. It is certainly our responsibility to believe God and not to be led astray by the writings of others nor to appropriate a false faith from the books that others have written.

The righteous Judge deals righteously with Israel in Chapter 11 and the result has been centuries of sorrow for the Jew and centuries of opportunity for the Gentiles. Again the fairness and righteousness of this Judge is held before us, 11:22. This is joined closely with a still further enunciation of God's goodness, verse 33. Paul would certainly persuade us that the eternal God is both righteous and good. He is just but full of mercy. He is thorough both in His judgments and in His grace. The Lord enables us to honor and to trust this God of all the earth through Jesus Christ our Lord.

The Father Reveals His Wrath

By DR. WALTER L. WILSON, M.D., D.H.
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IT IS really not the Father in Romans whose wrath is revealed nor is it the Father in any other part of the Word who displays wrath. It is always the "wrath of God." It is not in His character as the Father of His children that He punishes nations and men, but in His position as the God of heaven, the Creator and the sovereign Lord. In these messages, we are differentiating sharply between these two positions, God as God and God as the Father. Perhaps some day we shall have the privilege of discussing together the Father character of God. We shall not do so now, however, but rather confine ourselves to His character as God.

The wrath of God is a very real thing. It is just as real as His righteousness and His mercy. We expect a proper judge to show both kindness and wrath. We expect a judge to punish the guilty and to release the innocent. We would not vote for a judge who did not sternly punish the evil doer. We are more interested in his punishing the wicked than we are in his releasing the innocent. It is usually the wicked that are brought before the judge. In the vast majority of cases, those who are innocent are never brought into the court room. So it is with the eternal God. Those who come before Him at the great white throne are guilty and lost. The saints are not brought into that kind of judgment because their sins have been blotted out with the precious blood.

The first argument brought before us in Romans 1 is in regard to creation. We note in verse 18 that there is a group who, though seeing God's power in nature, firmly and fully reject Him. They will not have the God who made the stars, the planets, the sun and the moon. They refuse to bow to the God who made Niagara, the Grand Canyon, Vesuvius, etc. They reject the God who made the laws of nature and who supports and sustains the universe. God's wrath is against them. God has given such unmistakable and undeniable proof of His power, His goodness and His thoughtfulness out in nature that these men are without excuse and should not at all reject or refuse Him as their Lord.

Again in 1:23, God's wrath is aroused because men insist upon worshipping the creatures that God has made and thereby invite themselves into a life of sinfulness and abominable wickedness which is most displeasing to the heart of the righteous God.

God's wrath is further revealed in Chapter 2:4 in that He has made known to men that the path of disobedience will bring His wrath upon them, but they deliberately and willingly choose that path which is most displeasing to Him. They refuse to give glory to God, refuse to honor His name and will not worship at His throne. They prefer to heap up sins which invite additional wrath. The Lord indicates that these men value their sins as treasures, 2:5, although they know that each sin accumulates additional wrath for the day of judgment. They deliberately disobey God, knowing surely that they are inviting additional punishment. What can God do with such folk? They have no desire for heaven; therefore, why should God take them there? They hate His presence; therefore, why should He force it upon them? The wrath of God, beloved, is a righteous wrath. There is no other attitude God can take except to pour out His wrath on the "children of disobedience." God's wrath is surely vindicated in Chapter 3 by the indictment written against men, as recorded in verses 9-19. This is God's record, God's picture, God's report of what He thinks about men in their natural state. This is what they are in His sight. We must remember that we judge each other by appearance. We are so like one another that it is easy for us to love one another and not see any faults or flaws. We compare ourselves to others according to our own standards. By our standards, the other person is just about as good as we are and sometimes much better. God, however, judges us by His standard. His standard is the perfect, lovely life and exquisite personality of the Lord Jesus. If He compares us with Christ, we appear only to be worms, serpents, weeds — not attractive at all. Of course, if we would do the same thing, we would arrive at the same conclusion when we compare our lives with Christ. Surely, we see the tremendous contrast for we are so sinful and He is so sinless. No wonder the wrath of God is poured out against men. The marvel is that God would care to save any person. The natural thing would be for Him to reject us and send us quickly to hell. We have well merited it and deserved it.

Not only is this true in the case of individuals, but it is also true in the case of nations. God, the righteous Judge, will pour out His wrath upon the Gentiles as He has already done upon the Jews. We read of this terrible judgment day in 2:16, and it is further described in verse 24. God's wrath against the nations is partly revealed in the judgment of the nations, as recorded in Matthew 25:31-46. His wrath will be poured out upon those nations who persecute, prosecute and execute His people. History records that God has already done so. The Philistines have been utterly destroyed; the Amalekites have disappeared; the Hittites have been blotted out; the Perizzites have ceased to be known upon the earth and the Canaanites are gone. So

it has been with all those nations that fought against Israel. The wrath of God has completely annihilated them from the earth. There are no descendants that we know of. It will always be so. God has chosen Israel as a peculiar people and those who oppose Israel invite the wrath of Israel's God.

It is true, nevertheless, that God's wrath was revealed in Chapter 11, by the cutting off of the branches of the olive tree. The olive tree represents God's gracious plan of goodness and salvation by way of the sacrifice. Israel was a partaker of that precious plan of God for the salvation of the soul. They did not want it, however. They failed to observe the required sacrifices; they failed to offer as they should and turned their hearts away to serve other gods. God, therefore, cut off Israel and gave a Saviour to the Gentiles so that they might partake of the root and the sweetness of God's blessed plan of redemption, salvation, joy and peace. But the Gentile nations now are turning against God. Some have boldly and openly expelled God from their nation. Others in an insidious way are refusing God's revelation from His Word, casting the truth of God out of the schools and the churches, omitting God from their business affairs, and neglecting God in their family life. God's wrath will certainly be manifested against all such. It is right that it should be so. God's goodness should lead to faith and trust in Him. God's rich provision should invite confidence and trust in His Word, in His way, in His will and in Himself. We are disappointed, however, in that we do not see this blessed result. God is shut out almost everywhere these days and therefore God's wrath will certainly be poured out.

The wrath of God is stored in golden vials, Revelation 15:7. It is precious wrath; it is a treasure; it is kept in golden vials because of its great value. We want God to punish His enemies. We want God's wrath to be manifested against the forces of evil and the enemies of our Lord. We want God to punish those who insult His Son, persecute the Christians and make light of God's provision. We are glad that our God is a Judge who shows mercy to the believer and stern, eternal wrath against those who will not have His rich provision for their souls. God is the Judge. He putteth up one and putteth down another. He has riches untold for the lovers of His Son and wrath indescribable for the enemies of His grace.

The Father Gives Righteousness

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THE Book of Romans reveals this truth in a very blessed way. It is quite evident from the study of the book that God the Father wants us to be righteous. He wants us to be made fit to live with Him in glory. He wants us to be made like Him in our character. All of these blessings are brought about when God gives us His own righteousness because we safely trust His blessed Son.

We discover in Chapter 1:16, 17 that this righteousness comes to us from God by and through the Gospel. As we hear this Gospel concerning His Son and believe it in our hearts, God in heaven puts upon us the "robe of righteousness" which gives us admission into His holy throne room.

We learn from verses 29-32 that there are many opportunities for not being righteous. This long list of sins includes the prevailing sins of every human being. God hath concluded all under sin so that He may give His righteousness to all who believe.

In Chapter 3:22 we read that God's righteousness is for all. It includes every person and excludes no one. It embraces every kind of individual and omits no one. This righteousness, however, does not become the blessed portion of all. It is for all, but it is only upon those who believe, ALL those who believe. It is faith in the person and work of our Lord Jesus that brings this righteousness upon us.

It is revealed to us in Chapter 4 that Abraham was made righteous because He Believed God. May I call to your attention the fact that Abraham believed God a number of times before he was counted righteous. We never read that he doubted God. Each time God spoke, Abraham believed and acted upon that faith. On none of these occasions, however, did God call him righteous. It was not until he believed what God said about His Seed (the Lord Jesus) that God pronounced him a righteous man.

Believing that there is a God does not make one righteous. Believing that God is the Creator does not make one righteous. Believing that God is good and all-knowing does not make one righteous. Believing that God wrote the Bible and that the Church is God's Church does not make one righteous. Only when the faith is placed in that Risen, Living Son of God and we believe the record God has given concerning His Son, only then are we counted righteous.

In Chapter 4:9, we find it is a blessed thing and a cause for happiness when God pronounces a person righteous without works. It is

the works of Christ in ourselves that brings righteousness. All of this is summed up in Chapter 4:22. We take God at His Word concerning His blessed Son and at once the miracle of regeneration takes place in the soul.

The blessing of righteousness is a free gift as plainly stated in Chapter 5:17. God pronounces the believer righteous and God is just in doing so. You will notice that it is not "the righteousness of Christ" that is given to us. It is described as the "righteousness of God." The pure holiness, the absolute sinlessness of the God of heaven becomes the eternal portion and blessing of that one who puts his trust in the Son whom God has given. This righteousness, however, is manifested as a practical thing and a living experience in Chapter 6:16. We can hardly expect that one who is pronounced righteous by God would live an unrighteous life before the world. This transformation in the actual daily living is described in Chapter 8:4, as being brought about by the Holy Spirit. As He dwells in the life and is recognized as the Lord of the life, righteousness is produced in daily actions.

This righteousness that God imparts and imputes is described in Chapter 9:30 as a present blessing. It is something we enjoy now. We do not need to wait for it nor pray for it nor hope for it, nor wish for it — this blessing is our own portion as soon as we have made the risen Christ our Saviour and the Lord of our lives.

In Chapter 10:3, we learn that there are two kinds of righteousness. One is given to us from heaven by God and is a gift. The other is a righteousness which we endeavor to make by our own efforts, works, labors, gifts and activities. Our own righteousness will not avail in the day of judgment. Our own righteousness is defiled by sinful actions, words and desires. It's efficacy is destroyed by our periods of fault and failure. It has no value in God's sight because of the iniquity, transgression and trespass which occurs so frequently in our daily experiences. We must have a better righteousness than that which we make ourselves. We learn in verse 5 that we may establish a righteousness of our own if we wish to do so because this verse reads, "That the man which doeth those things shall live by them." If you keep the law perfectly from the cradle to the grave; if you do all the commandments faithfully; if you leave undone all the things which should be left undone; if you think holy thoughts constantly and without any digression; then you have, of course, committed no sin whatever during your life. You will note that the verse does not say "the man who *trieth to do* those things shall live by them." It does say that the "man who *doeth*" shall live by them. The Scripture is very stringent and careful. If any man will get to heaven by his own righteousness, it must be a perfect righteousness

with no failure, no sin, no mistakes. Of course, we know this is utterly hopeless.

We read, therefore, in verse 10 of a better way. It is the way of being made righteous instantly by having a righteousness imputed to us. It is as though a very poor girl married a millionaire. You will readily agree that this girl who heretofore had no credit standing, no social standing, no financial resource, would now become suddenly wealthy, immediately after the minister said, "I pronounce you husband and wife." Riches, credit standing, social status would become hers at once and she would be known as a millionaire. She did not earn this wealth. She did not work for it nor merit it. She obtained it just because she loved the man who had it and gave herself to him. It is so with us. We have forfeited all right to righteousness. We marry Jesus Christ. We fall in love with Him and He accepts us. We give ourselves to Him and He gives Himself to us. Thus we become partakers of the righteousness of God and are made fit to live with God.

The Father Justifies

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THROUGHOUT the Book of Romans we learn that the eternal God justifies the guilty sinner. He found a way to do it that met the requirements of His own justice and His own law. This is such an important matter that the Holy Spirit has recorded much detail about it in order that we may clearly understand God's way and God's plan for making men fit for heaven. No false religion makes any provision for justification. The followers of Mrs. Eddy seek to accomplish the same purposes by denying that there is any sin or that any person is guilty of offending a personal God. Thus they obtain a false peace based on a false premise.

Our Catholic friends seek to bring about this result by claiming that every person must go to a place of purging and cleansing and be made clean by the fire and the punishment endured there. In this way they are made fit for God's presence. This, of course, denies the value and the virtue of the work of Christ at Calvary and the power of His personal presence and work on the throne. This, too, is a false doctrine based on a false premise and produces tragic results.

The Seventh Day Adventist seeks justification by law keeping, Sabbath observance, tithing and other personal efforts. He does not claim that a person ever really becomes justified in this life. These teachings leave the soul guilty because every such person breaks the law both consciously and unconsciously and has no justification at the end of the journey. Only the precious orthodox "faith of our fathers" teaches from the Scriptures and especially from Romans that God has found a way to justify lost men NOW.

Turn, please, to Romans 3:20. Here it is plainly revealed that our justification must be God-given and God-approved. It is not sufficient that we are just in the sight of men. We must be just under the intense scrutiny of a righteous God. It is He who must pronounce us absolutely sinless and not we ourselves. It is His claim that must be satisfied, not the claim of the church nor of the preacher nor of our neighbors.

In Chapter 3:24, we rejoice to learn that justification is by God's grace. It could not be otherwise. We know our wicked hearts too well and we know our sinful ways too thoroughly to permit of any other method of justification. The heart of God loved us in our helplessness and hopelessness and devised a way for justifying guilty sinners through the person and the work of His Son whom He gave.

Verse 26 reveals that it is God the Father who justifies men. The One who has the last word with the sinner has the best word for the

sinner. The One who eventually must say, "Depart from me . . ." is the One who may righteously say, "Come unto Me. . . ."

Verse 28 assures us that this justification is a present blessing. It is something we may have now in the midst of the turmoil of life and the chaos of time.

Now the Holy Spirit reveals to us a truth that is transcendant in its loveliness. In Chapter 4:5, He tells us that God justifies the ungodly. We do not wait to be better. We do not strive to attain justification. We do not gather resources with which to purchase it. We do not need to shed tears to obtain it. We simply turn our faces and our hearts to that lovely Saviour on the throne of heaven and believe in Him. Immediately God makes us a justified Christian. In verses 22-24, we rejoice to see that this is a present benediction from God. We may know in this life that we are justified. We may rest assured that in God's sight we are fit for immediate translation into His presence without "spot, wrinkle or blemish."

Still another aspect of this wonderful portion is found in Chapter 5:1. Here we read that we are "justified by faith." If it is *by faith,* it is not of works. If it is *by faith,* it is not by baptism or sabbath keeping or tithing or church membership or by going forward or by Christian activity. *It is by faith alone.* It is by faith in the person of the Saviour who gave His life at Calvary and shed His blood on the cross in order that payment might be made both for us and for our sins. It is present faith and therefore present justification. There can be no peace when there is no justification.

In verse 9, we learn still another aspect of this gift of justification. It is by the blood of the Lord Jesus. God is righteous in justifying the believer because the Saviour in whom he believes and the Lord in whom he has trusted paid the full penalty, died a sufficient death, suffered as an adequate sacrifice and thereby put away sin "by the sacrifice of Himself."

It is quite certain that the teaching in Chapter 5:18 is that there can be no justification except in and through the Lord Jesus. God justifies only those who see in the risen Christ the One in whose hand there is the only remedy for sin and sinners. It is interesting to note in Colossians 2:14 that it is God who blots out the record. It is God who takes the sin out of the way. It is God who nailed our wicked record to the cross as the Saviour hung there. God the Father did it. He did not consider our merits but only His own mercy and the great and marvelous work of His Son at Calvary. God who alone knew all the details of our wickedness is the only One who could possibly take every sin away from us and remove every stain from us, placing these on His own Son. This verse assures us that God has done it and we come with rejoicing, praise, worship and adoration for the God who justifies those who are ungodly, unholy, unrighteous and makes them fit for heaven.

The Father Sent the Son

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IN THE message today, we shall discover throughout the Book of Romans that the Father sent His Son. Each chapter presents a different reason for this wonderful gift. The Father saw our need and knew that no one could meet it but His Son. The Father saw the many-sided character of our need and so provided the Lord Jesus to meet every desire of the heart and every requirement of the life. The gift of Christ is God's answer to every cry from the human heart.

In Chapter 1:3, 16, we learn that the Father gave His Son to save us. No one will question that we need saving. Surely no one will doubt that we are unable to save ourselves. The Father, seeing our predicament, stirred by our need and moved by our inability, gave us "His only begotten Son" to do for us that which we could not do for ourselves.

In Chapter 2:16, we discover that God gave His Son to be the Judge of men. Only a real man can judge other men. Only one who is really God can judge righteously and in utter fairness. Christ met both requirements.

The feelings that God must have had when He gave His Son to endure the sorrows of earth are not revealed in the Scripture. No doubt, these are too holy, too sacred, too mysterious for us to understand. In order that Christ might be the Judge, He suffered in all points and was tempted that He might be a merciful and faithful High Priest.

In Chapter 3:22 our hearts rejoice to find that God gave the Lord Jesus, His own Son, to make us righteous. Plans and programs could not make us righteous. A strong will and determination could not bring this blessing. Resolutions and programs failed utterly in this important work. Another must come and do it for us and that One is the blessed, eternal Son of God, whom the Father gave in order that we might believe in Him, receive Him, give ourselves to Him, and be made righteous in God's sight.

In Chapter 4:25, we are told that God gave His Son to us and for us that every offense might be blotted out. Hallelujah! what a Saviour!

Chapter 5 begins with the blessed message to our souls that God gave Christ so that we might have justification and peace — peace in life and peace in death. In verse 10, he adds to this revelation by telling us that through His Son we are saved from the terrible wrath which awaits the ungodly.

In Chapter 6:8, the Lord gives an unusual message telling us that He gave His Son so that we could die "NOW." It is better to die with Christ now than to be cast into the Lake of Fire which is the second death.

Chapter 7:4 brings us the good news that God gave Christ to us so that we might marry Him and live a fruitful Christian life. He adds to this by telling us in Chapter 8:29 that the gift of Christ enables us to look beautiful and attractive in the loveliness which He brings to us. "Let the beauty of the Lord our God be upon us." This is true when we are hidden in Christ.

Chapter 9:33, God gave us His lovely Son so that we might have assurance and not have a doubting, questioning spirit concerning our condition for eternity.

Chapter 10:4, Christ came from the Father so that we might have rest from the wearisome work of endeavoring to keep the law for salvation.

In Chapter 11:25, the subject is changed a bit and God gave His Son in order that Israel might be delivered from bondage, both spiritual and physical. He continues in Chapter 12:5 by saying that God gave Christ so that Israel and the Gentiles might be united together in one great and blessed church.

In Chapter 13:14, we come to another beautiful thought — the Father sent His Son so that we might be covered and every inefficiency and spot be hidden from view in the blood of Christ. Although this is true, we still need a master to govern our lives and so in Chapter 14:9, God gave Christ to us to master our souls and be the Sovereign in our lives. We who are redeemed need a story to tell that will win others so in Chapter 15:16, we find that the Father gave His Son that we might talk about Him and tell the story of His grace to those about us.

In order to culminate all these blessed ministries, we find in Chapter 16:27, that God gave "His only begotten Son" to us in order that we might be in a position to continue to bring glory to God. Every desire of the human heart may be gratified and satisfied in the loveliness of this One whom the Father has sent. We read in John 3:16 that "GOD" gave His Son, but we read in I John 4:14 that the "FATHER" sent His Son. God has given His Son to a world of lost sinners. The Father has given His Son to a church of eternal saints. Thus we see the great heart of love in God the Father. How our hearts should rejoice!

The Father Commendeth His Love

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ROMANS 5:8 is usually misconstrued and mis-applied. The thought in the verse is that God is recommending to us that we have in us the same kind of love that dwells in His heart. It is not His love "For us" that He is commending. It is the character of His love to sinful men that He is wanting us to know and have.

In verse 5, the "love of God" is that love in His heart which caused Him to care for and to give the Saviour to sinners in their rebellion and wickedness. God would have that same kind of love dwelling in our hearts so that we, too, will be no respecter of persons but will love the souls of sinners, rebels and hostile enemies and will seek in every way to bring Christ to them that they may be saved. The Father gave His Son to die for us while we were unlovely and quite unthankful. He commends that kind of love to us in order that we shall do likewise in taking Christ to unlovely people. This same thought is found in the benediction verse, II Cor. 13:14 where Paul prays that the love of God may dwell in our hearts so that we shall love others as God loves them and we shall be kind to the unthankful and the unholy as God was kind.

It is quite impossible from a natural standpoint for us to love those who are naturally repugnant to us. The filth of some, the wickedness of others, the worldliness of many has a deleterious effect upon our hearts so that we are led to turn away from them in disgust. The remedy is found in verse 5. The Holy Spirit welcomed into our lives, floods our hearts with that new kind of love which dwells in the heart of the Father and the heart of the Lord Jesus and His own heart. This love overlooks the things that are so distasteful and causes us to have a genuine care for the souls and the lives of these people. We should therefore go to the Spirit of God for this infilling of that Divine attribute of God which loves the ungodly.

In Chapter 8:31, this love of the Father is manifested in His own personal attitude toward us. Not only does he provide a Lord and Saviour for us; not only does He find a way whereby we may be delivered from the wrath to come through His Son, but He Himself is for His child. He takes the part of His child. He provides for the need of His child. He protects and preserves His child. He is for us in every sense in which we may need a living God and a loving Father. This attitude of His love toward us is revealed in verse 32

by the liberality of His gifts. If we accept the gift of His Son, then He expects us to receive freely all the other gifts that He wishes to give us. He would fill with joy and peace. He would make us useful and fruitful. He would make us zealous and earnest. All of these attributes we may have for the taking of them from the "God and Father of our Lord Jesus Christ."

Chapter 8:39 gives us the happy assurance that nothing seen or unseen can hinder this love of God from working on our behalf. He loves faithfully, constantly and effectively. His love changes not. His love is not hindered nor prevented by anybody or anything. His is an eternal love that finds its way through every barrier. His love filling our own hearts will make us more than conquerors, will cause us to be earnest Christians and will produce in our lives the flowers and the fruits of heaven.

Chapter 11:32 reminds us that there is no partiality in God's love plan. He treats us all alike, big sinners and little sinners, cruel sinners and polite sinners, young sinners and old sinners, all come under the same head, "sinners before God." Then His love looks down upon this hopeless situation and shows mercy toward all. He gave His son to die for every sinner of every kind. He invites all sinners and each sinner to receive His Son. Then He gives us the privilege of opening the heart's door to the ministry of His Spirit Who will fill us with that priceless grace, the eternal love of our great God of heaven.

The results of this indwelling love are revealed in Chapter 14:17. Righteousness is there, peace is there and joy is there. What a benediction it is to have such a Christian for a neighbor and a friend. How blessed is that church in which there are those into whose hearts the love of God has been poured without stint and who are living lives filled with God's righteousness, God's peace and God's joy as it is planted there by the Spirit of Christ. It is God's plan that we should live that kind of a life. God commends this kind of a life to us and urges us to live it. God tells us the easy way of getting it by simply submitting as Christians to the gracious ministry of the Holy Spirit. This God who commends His love to us is called the "God of hope" in Chapter 15:13 and the "God of peace" in Chapter 15:33 and 16:20.

The Lord grant that each of us may come to know this wonderful Lord and the love which He so graciously and willingly commends to us.

The Father Trims the Tree

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IN THE Book of Romans we learn of the goodness and the severity of God in His dealings with Israel and with others. This revelation of God the Father when fully learned will keep us from going astray into false doctrines called in the Scriptures the "doctrine of demons."

In Romans 11:16, we read these striking words, "broken off." God did it. The God of heaven and earth did it. The God of love and grace and kindness did it. The God of justice and righeousness did it. He did it because they turned against His Son. They would not have His Word; they would not accept the Lordship of Christ nor the leadership of the Spirit. God is jealous for His Son. Those who reject Him are "broken off." Think of the tragedy that follows those words!

When God broke Israel off from being His chosen people and the channel of His revelations, they became accursed and accused. They were bruised and bent. They became a by-word of the people living in broken homes. They were boycotted and berated by their enemies. They became a people of crying children and crushed parents living in contempt and confusion with their property confiscated. Theirs became a life of darkness and despair. They were despised, degraded, disheartened and deported from one land after another. They were exiled throughout the world and executed by wicked rulers. They became fugitives in foreign lands where they sought to exist but were ground down by their foes and groveled in their deep need. Their hearts were filled with fear and fright as they were persecuted, hapless and homeless amid hatred, horrors and hisses. Their moans and miseries followed their afflictions, imprecations and imprisonments. They were oppressed on every hand. Theirs was a life of punishment, privation and oppression. They were separated and starved and their daily portion was sorrow, suffering and sobs. They were "broken off" and scattered, scolded and became the off-scouring of the earth. Their society was torn apart. They were tried, tempted and tested, and became the football of the nations.

There was no need for all of this. There was fatness in the olive tree. There was fullness and fatness. This tree had its roots around the Rock. Their portion should have been peace, love, joy, assurance, hope, rest and trust. They should have lived a life of confidence, holi-

ness, helpfulness and happiness. Theirs should have been the portion of God's eternal light, knowledge, wisdom, ability, honor and devotion. Their service should have been filled with ambition and they should have enjoyed the protection, provision and care of a loving Father. They should have dwelled in confidence enjoying the consolation, grace and glory of the eternal God. Theirs should have been a happy life, a happy death and a happy eternity, but they chose to be "broken off."

Israel should have been the manifestation of God's strength and power, growth and vigor, beauty and symmetry, usefulness and fruitfulness, fragrance and love but they chose to be "broken off."

The Word says that "some" were "broken off." These included expert scientists, clever chemists, skilled doctors, learned lawyers, tested teachers, influential financiers, splendid sculptors, prominent painters, stewards, architects and builders, but they had no God and did not want Jesus Christ to be their Lord, so "they were broken off."

Besides these great branches there was a multitude of lesser branches and twigs whose miseries were just as real in proportion.

But this wonderful God of heaven brought in the branches of the wild olive tree. They were filled with wild arguments and wild reasonings. They based their contentions on wild premises and therefore held wild conclusions. They were busy with wild spending and wild planning. They were occupied with wild teaching and wild building. They did much of wild sowing and wild reaping. They gave vent to their wild imaginations and roamed in the realms of wreck and ruin. These lived wild lives and were not tame to God.

Then Jesus came and they were tamed. "Blessed are the tame (meek)" said our Lord. They were joined to Christ and so have we been joined. This grafting, however, is contrary to nature. In nature, the limb bears its own fruit while receiving its nourishment from the tree. The lemon branch grafted on to an orange tree will continue to bear lemons. It is not so in Christian things. We who bore wild fruit are grafted to Christ and then bear His fruit and not our own so it is contrary to nature. The God of heaven has brought about this miracle. He broke off the branches of Israel. He has grafted in the Gentile branches of American, Swedish, French, German, Japanese, and out of "every kindred and tongue and people and nation" these branches are bearing fruit and being partakers of the fatness of the olive tree.

The Lord grant that each of us may live this kind of life and thus bring glory to His Name.

What the Early Church Believed About Prophecy

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PROPHECY, which occupies nearly one-fourth of the text of the Bible, will not be understood apart from the teaching ministry of the Holy Spirit. This is clearly implied in John 16:13 where, speaking of the teaching ministry of the Spirit in the present age, it is declared, "And he will shew you things to come." Unregenerate and unspiritual men may comprehend history since it treats of things that have occurred; but the acceptance of things yet future and on no other evidence than that the Bible predicts it is beyond the range of all save those who are taught by the Spirit (cf. I Cor. 2:14). This incapacity of so large a portion of the human race was doubtless as evident in the first century of the history of the church as it is now. Nevertheless, it is required by every reason to conclude that those of the early church, who were capable of believing at all, believed precisely what the New Testament teaches, since the New Testament is a product of their day and is that on which the church was founded. Of the whole text of the New Testament but two passages need to be cited:

Acts 15:13-18

"And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

The scene here depicted is the first council of the Church in Jerusalem. The testimony of Peter, Paul and Barnabas establishes the fact that an entirely new thing is being divinely introduced, namely, a new message concerning the saving grace of God, which grace is based on the accomplished fact of the death and resurrection of Christ and was transforming Gentiles exactly as it transforms Jews. The drastic character of this innovation can be but feebly recognized at the present time. The question at issue is this: What has become of the covenants respecting the Davidic throne, the everlasting earthly reign of Messiah as David's Son — all of which was the

exclusive right and expectation of the nation Israel? The answer is clearly stated in this passage which sets forth the conclusion of this first church council. God is now calling out from Gentiles a heavenly people. That Jews participate in this purpose is assumed since to them the divine blessing is always directed and their salvation has been wrought, beginning with Pentecost and extending to this hour. However, there is an end of this new undertaking, and "after this" everything distinctly Jewish will be resumed and consummated. So far from being some after-thought, this program was in the mind of God from the foundation of the world.

Romans 11:25-27

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this *is* my covenant unto them, when I shall take away their sins."

Again, a clear order of events is divinely published which reflects the belief of the early church. In the midst of that great Epistle (Romans) which is the complete analysis of the Gospel of the grace of God in the out-calling of the Church from both Jews and Gentiles, the Apostle is compelled — in view of the fact that up to the death of Christ the divine purpose was distinctly Jewish and earthly — to account for the change from an earthly to a heavenly purpose, and to explain as to what has become of the unchangeable purpose of God for Israel. This he does in chapters nine to eleven. It is here asserted that God has not cast off His earthly people. They have been "broken off" from the olive tree for a time and wild Gentile branches are grafted in; but the day will come when the natural branches will be grafted in again — that is, the national covenants to Israel will be fulfilled. So, likewise, "blindness" has happened to Israel — as predicted — not forever; but until the Church, "the fulness of the Gentiles," is come in. Then, and in harmony with all revelation, "All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this *is* my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).

The early church recognized this dispensational order of events and divine purposes, and comprehended the revelation that God's present heavenly purpose, when completed, will be followed by the execution of every earthly covenant and promise to Israel. The mouth of the Lord hath spoken it, and God cannot fail.

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